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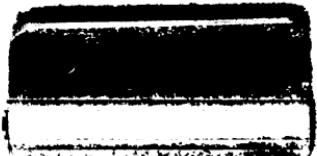
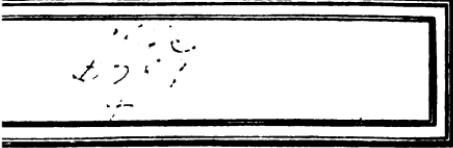
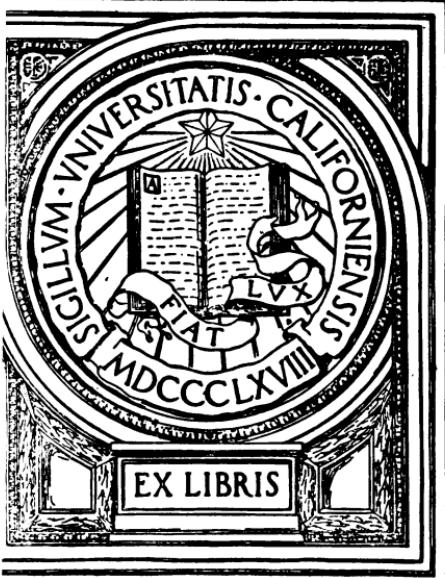
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The

Anger of God

THOMAS · PARKER · BOYD



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THE FINGER OF GOD

or

Lessons in
Spiritual Healing

by

Thomas Parker Boyd

Author of

"The How and Why of the Emmanuel Movement"

"The Voice Eternal," "The Armor of Light"

"Applied Psychology," "Spiritual Healing"

"The Meaning of Christmas," "Catechism
of Life," "Prospectus of Life in the

University of Hard Knocks,"
Borderland Experiences.

"Temple Talks"



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FOREWORD.

The lessons in Spiritual Healing by the Finger of God herewith published have been used in substance in class work for years. The methods and principles have been tested in thousands of cases and have produced such results that they have the stamp of that Truth which makes men free from all the ills of life.

The student is asked to believe them not because I have said them, but because he has put them to the test and proved them.

They are sent forth on this larger mission because they contain enough truth to heal the world if that truth is accepted and faithfully applied.

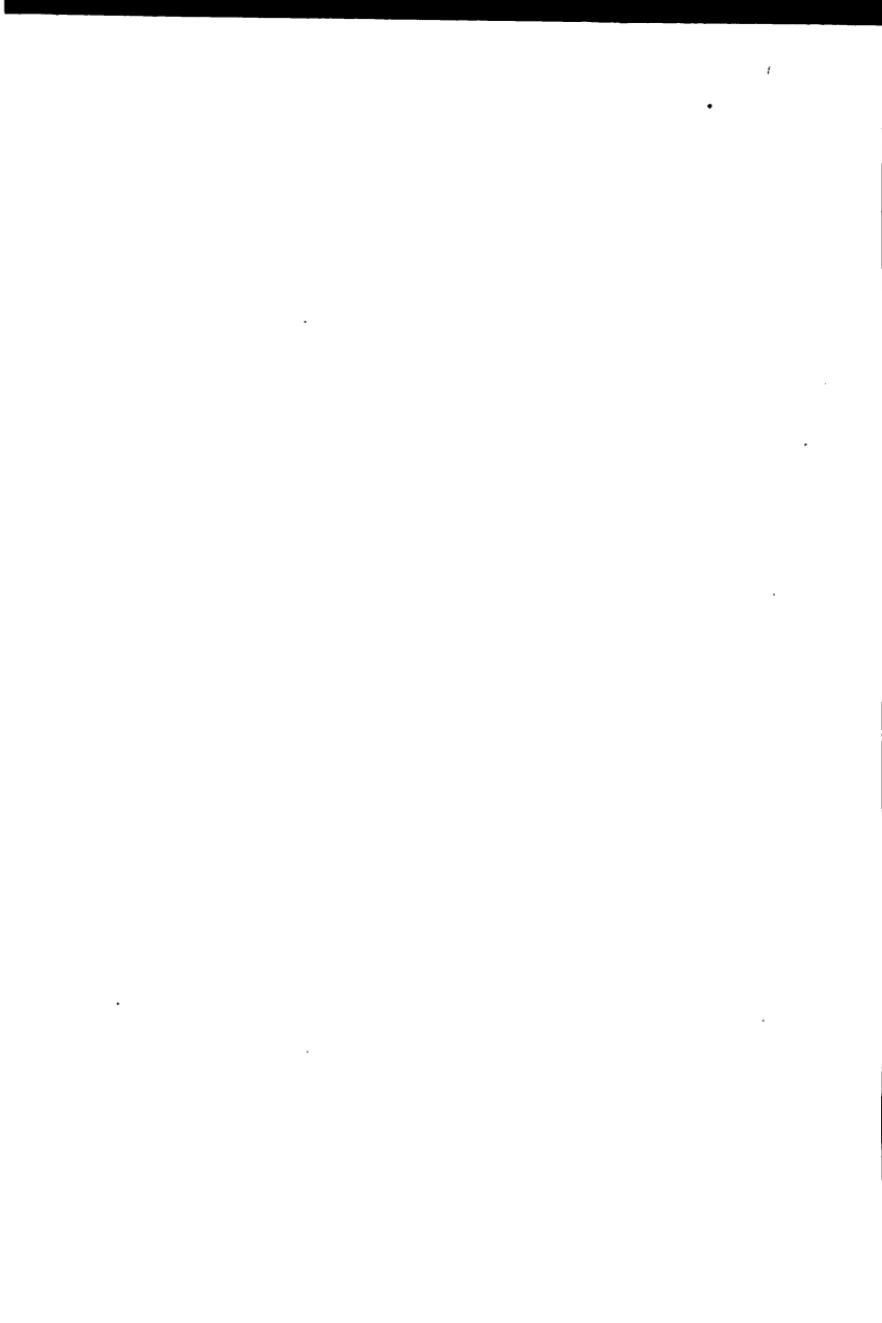
And this truth is the same by which the Great Healer healed all manner of sickness and disease.

No attempt is made to improve either the statement or the method of Jesus the Christ. He summed up all his teaching and practice by saying that he healed by the finger of God, meaning the spirit of God. There can be no other remedy and there can be no other Healer.

The statements herein are condensed as much as possible. The idea has been to give the seed thought and let it grow in the mind of each student.

The Christ is still the Great Teacher. If anything is not clear, ask Him.

THE AUTHOR.



Lesson One.

THE FINGER OF GOD —OR— LESSONS IN SPIRITUAL HEALING AN AVAILABLE GOD

"I am the Lord that healeth thee," is the guarantee that all healing, by any means whatsoever is to be credited to God. He alone is life, and all the energies of life expressing themselves in material form must be referred back to Him as their source. In the vegetable world "He giveth their fruit for meat, and their leaves for medicine." There is life and sense and intelligence in all living things, because He is in all living things. God is all, therefore, that really is. He is the I AM, in conscious union with Whom alone all intelligences may say, I AM.

God is the only Absolute Reality, and He is Spirit. All material things are relative reality and are limited and temporal. He is the Omni—the All. All Being, all Life, all Intelligence, all Wisdom, all Goodness, all Love, Health, all Abundance. Because of this unity of life, whatsoever lives and moves and has its being, has it in God, and is inherently partaker of all His Completeness.

Because He is Omnipresent, that is, equally present everywhere, He is Immanent. He is indwelling in every living thing. His immanence guarantees the inherent goodness of every living thing, for everything belonging to His creation was pronounced "very good" by Him, before it became evil.

Life expresses itself by certain definite movements which are called laws, and there is no movement of life apart from law. In the realm of purely spiritual things,

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the laws of expression are invariable. God is only good, and in Him is no evil. God is light, and "in Him is no darkness at all." He is strength, and in Him is no weakness at all. He is health, and in Him is no sickness at all. He is abundance, and in Him is no poverty at all.

In the realm of material things which we call relative reality, the same reign of law prevails. All that occurs is caused by the movement of power in certain definite charms of expression called laws. That which happens does so by law. Everything that has ever really come to pass has done so by power operating in obedience to the law of expression. Anything that has ever happened may therefore happen again when that particular law of expression has been obeyed. Any recorded event which has happened may happen again if the law is obeyed. If it does not happen, then we have not found and obeyed its law of expression, or else it never occurred in the first place.

Any individual expression of life, whether it be vegetable, animal or man, must obey the laws of life expression. The richness and fullness of its experience and expression of life is measured by the number of laws that it can obey. Obedience to the law of inertia gives rest. Obedience to the laws of motion makes possible all life's activities. Obedience to the law of exercise gives a strong, active body. Obedience to the law of education gives a trained mind. Obedience to the law of Christ gives Christian character. Obedience to the "law of life in Christ Jesus makes us free from the law of sin and death." "If ye be willing and obedient, ye shall eat the good of the land," is the absolute guarantee of spiritual and physical welfare in a world governed by divinely ordained laws.

Disobedience to the laws may be active or passive. One may intentionally violate the law, or simply fail to keep

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it. In any event the failure to obey the law brings about a negative condition which in turn may become active and aggressive as indicated in the scriptural expression "the law of sin and death." Failing to obey the law of light, we have the negative darkness. Failing to obey the law of heat, we have the negative cold. Failing to obey the law of education, we have the negative ignorance. Failing to obey the law of goodness, we have the negative badness. Failing to obey the law of health, we have the negative disease, and these acts of disobedience repeated often enough may become the agents of our undoing.

The good things of life are either infectious or contagious. Health is contagious, goodness is catching. Cheerfulness, optimism, gentleness, mercy, and love, warm and thrill us like sunshine, and under their influence everything of potential goodness in us moves upward toward strength, as a plant moves upward toward the light.

There are two laws of obedience which will lead to the realization of all good. They are the laws of *direction* and *indirection*, or affirmation and denial. The law of denial may be practiced in two ways. First, by actively denying the reality of apparent things. This practice has its warrant in the example of Jesus, Who, when accused of many things, said "Which of you convinceth me of sin?" And they said "Thou hast a devil," to which He answered, "I have not a devil." He announced the general principle of denial in its most far reaching significance in the words "Let a man deny himself," which has little or no reference to those forms of self-denial such as abstinence from the so called "harmless amusements," but it was a denial of himself as an entity apart from the social, national and cosmic life in general, and especially denying that he was separate and apart from the life of Him Whose moral and

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spiritual image He bears. The law of denial was practiced by Paul, when they said "He is crazy," to which he answered, "I am not mad, most noble Festus, but speak the truth in all soberness." Many of the ills of the body and fancied grievances and distempers of the mind will disappear upon the simple assertion in the form of a denial, "There is not a thing in the world the matter with me."

The second use of denial is practiced in the form of diversion, as one cannot feel two definite sensations in the same part of the anatomy at the same time, and will feel and report the stronger one. A simple diversion produced by pressure or other means which creates a sensation stronger than the troublesome one, will, if persisted in, give temporary and often permanent relief, as for instance, a rubber band wrapped tightly around the first joint of the middle finger for five or ten minutes, relieves eye strain, or pressure with the thumb in the roof of the mouth will often relieve headache in the front part of the head. Following the same law, the mind itself cannot hold at the same time, two strongly contrasting ideas, therefore by diverting the mind from its obsession or hallucination to some strong, positive, constructive idea, will give sure relief.

This same law of relief by diversion is put in operation both for the body and mind by observing frequent rest periods. The physical heart sets us an example of how to do a prodigious amount of work, by resting as it proceeds on its task, beating two beats and resting before the next two. The most strenuous and exacting task for the physical energies can be met by finding frequent intervals of a few minutes relaxation. The highest effectiveness of concentration will be greatly enhanced by moments of diversion such as a good story, a choice bit of poetry, a verse of song, or a work of art.

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The other law is that of affirmation. It consists in turning the attention away from effects to causes; from material sensations to spiritual facts; from relative reality to absolute divine life. As long as the attention is directed to the body and its sensations, our perception is filled with images and experiences of pain and weakness and sin. The law of affirmation directs the attention to those spiritual realities, steadfastly beholding which, our perceptions are filled with the images of His health and strength and goodness and love and peace and abundance. The command of old was, "Look unto Me and be ye saved." It was a call to fix the perceiving powers of the soul upon the abundant good. For purposes of vision there must be a perceiving power, an instrument and an objective. The perceiving power passes out through the eye, rests upon some landscape, and there rides back over the vision track, an image of beauty and harmony. As long as the perceiving power is allowed to rest upon the body and its sensations, as an objective, it will be filled with experiences of pain and weakness, but if it be directed upward and inward to behold Him Who is perfect being, there will ride back over the vision track, energies and experiences of His perfect health and peace.

There is a power in man by which he unconsciously assimilates into his experiences the substance of his mental and spiritual perceptions. The disciples of Jesus, working with Him and daily contacting Him, began to drop their dark unlikeness to Him and began to take on His characteristics. After He was gone from them, they continued to portray His image of physical and spiritual perfection, and as men mentally beheld this image, they unconsciously assimilated it into themselves, and "All men took knowledge that they had been with Him, and learned of Him." And this became the law of the highest

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spiritual attainment, in the words of Saint Paul, "For we all with open face beholding as in a mirror the glory of the Lord, are changed from glory to glory after His image by the spirit of the Lord."

The untrained vision finds difficulty in perceiving the Absolute Being, so for our accommodation we have in the life of the Master, an objective of physical and spiritual perfection upon Whom we may fix our eyes, and there comes to us over the visional track of faith, both physical health, and spiritual wholeness. Steadfastly beholding the Absolute, there comes out from the region of unspoilable health, wholeness which laughs in every cell of the body, and moral perfection which shines in every faculty of the soul. Steadfastly beholding Him, the weaknesses and diseases of the body are replaced by health and strength, the poverty of material surroundings is banished by the incoming of His abundance, the darkness of the soul with its worries and failings and anxieties is dissolved by the bright shining of His Perfect Being, and the whole life is transformed, for "no man can see God" and live after his former state.

When you have read this lesson, sit down, relax your body, quiet your mind and calmly repeat to yourself these sentences :

I AM ONE WITH THE ABSOLUTE LIFE, WHO IS PERFECT HEALTH AND PEACE. GOD WHO IS PERFECT BEING, IN WHOM I LIVE AND MOVE AND HAVE MY BEING, AND WHO LIVES AND MOVES AND HAS HIS BEING IN ME, OF WHOSE LIFE I AM A PART AS MY FINGER IS PART OF MY HAND, FILLS EVERY PART OF MY BODY WITH HIS HEALTH, EVERY DEPARTMENT OF MY MIND WITH HIS PEACE AND MY WHOLE SPIRIT WITH HIS LOVE, MAKING ME PERFECTLY WELL AND WHOLE.

Repeat the treatment often.

Lesson Two

THE MECHANISM OF THOUGHT

In the first lesson there was developed the thought of the Absolute Being back of all life expression. This life is self-existent apart from all material expression, and is the principle in all the individual forms of expression. It is the all-knowing, the all-wise, the all-loving, the all-powerful, and the all-good being. In its differentiation in countless material forms it finds the beginning of adequate expression of all that it knows itself to be. Being the life principle of all living things it imparts to them all the qualities held in eternal perfection in itself. This infinite intelligence reveals its motive in creation as love, beauty, and goodness. The individual expression is inherently partaker of all the qualities of the Absolute which is its source. The individual does not create any of the qualities it expresses, but is rather a distributor. It cannot create power, or love, or beauty, or goodness, but rather can distribute them and express them in variable form according to its willingness and purpose to carry them up to their utmost variety of application by its power of choice, by its imagination, and by its persistence.

The individual holds a dual relation to being. Its life principle or self is related to the Absolute being of whose nature it partakes, and whose character it may express. It is related to the eternal causative power and is become a causative force or agent in the world. Its body is partaker of relative reality, partakes of its nature, and is subject to its laws, and stands in that classification of relative reality called effects. With this dual equipment it may choose to identify itself with the great Cause

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until its capacity to express causation is expressed in the words: "all power in heaven and earth is given me." Or, it may choose to act in the world of effects, surrender itself to the sway and play of sensation, and the influence of circumstances until it becomes a conditioned circumstance. The first course of action leads to the exercise and experience of the Love, the Beauty, the Health, the Life, and the Abundance of God. The second course leads to the domination of the senses, the presence of disease, which is the absence of health, the torment of fear which is the absence of love, and the experience of death which is the absence of life. Yielding itself obedient to the law of spirit it ends in life abundant, or lending itself to the law of matter it becomes obedient to the law of sin and death. Destiny therefore hinges upon its choice of masters. This lesson is concerned with the mechanism whereby it acts upon the body and becomes its master, rather than be reacted upon by the body and become its slave.

In order that the fundamental unity of mental, physical, and spiritual acts and states may be understood, it is necessary to define certain terms which have been used interchangeably so much that confusion often arises in defining any system of truth and stating its principles and methods.

SPIRIT is the original life principle in the first living cell, out of which has evolved all the countless individual expressions of life, as well as the first cell out of which any single individual being has developed, and it is the fundamental entity in every co-ordination of cells called the human body. It is the life of God finding expression in material form and moving upward to the attainment of personality. It brought with it into this incarnation the qualities and characteristics of its Divine Source, and the law of cell growth makes every

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cell to take on the character of its parent cell. With the division of the material cell there is an extension of the life principle, so that each new cell is endowed with the experiences of all its ancestors. As the life principle thus extends itself and passes through countless experiences, it is clothed with memories out of which there arises a new form of activity. The SOUL is therefore the original spirit plus the accretions and attritions of all past incarnations which endow it with instinct, intuition, desires, classifications of experiences, and other forms of activity, conscious or unconscious, in which stage of development it may be called the *mind*.

MIND is therefore the soul plus the developed power to act consciously, subconsciously, or super-consciously, upon its own inherited memory impressions or the sense perceptions of the objective world, making for ends known or unknown, the result of which operation is called *personality*.

PERSONALITY is the mind, conscious or unconscious, in its threefold form of action called *cognition*, *feeling* and *will*, which in their ceaseless interplay upon each other, and their action upon the material world with the resultant reaction, produces the fixed qualities of being called *character*.

CHARACTER is therefore the highest attainable climax for the individual life of the spirit. It is the objective demonstration of the possession of qualities which the spirit knew that it had before it left its source in God, and which it cannot forget. This individual expression of the life of God, exercising as it does practical freedom of choice and independence of action, uses the physical body as its instrument of separate expression, but it is the real entity, the ego or self, and is called by St. Paul, the "spiritual body."

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In the evolutionary process the physical body is always first in manifestation, and afterward the spiritual, but it must ever be kept in mind that the spirit was before its material instrument and will continue afterward. The only adequate argument for the immortality of the individual soul is that it is an essential part of the life of "God who only hath immortality." So that a man is not a body with an immortal soul to save, but is a divine life incarnating itself for a time in flesh which it uses as the instrument of its personal unfolding.

The *Five Senses* are so many different channels through which the perceiving power of the self moves out to act upon material objectives and in turn is acted upon by the impressions which move inward over the visual, auditory, and other sense pathways. But it is true that perception is not limited to the channels of the five senses, for the perceiving powers of the soul may be so extended as to bring into use an exercise of perception called the *sixth sense*. This sixth sense, when once developed by the constant exercise of extending the perceiving powers beyond the normal range of the five senses, brings the soul to the place where it can see Nathaniel around a material corner, or the angels ascending and descending upon the unseen ladders of space, or the horses and chariots of the Almighty, and other spiritual realities not perceivable through the normal activities of the eye or ear. This is no more nor less than subconscious mental activities, through which the soul is in touch with all its past, including its ancestry with God, being elevated above the plane of consciousness so that its knowledge is reported and registered as objective knowledge. The great Teacher, speaking of certain people of dim spiritual perception, said, "They have eyes to see which see not, etc." He further enjoined those who listened to him, "He that hath ears to hear, let him

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hear," all of which had reference to the activities of the inner spiritual self and its perceptions rather than to the functions of the physical body.

UNDERSTANDING is that power of the soul which enables it to classify and formulate into orderly method not only the reports of the five senses but the memories of all its past as well as the higher perceptions of the sixth sense bringing into view the ever present realities of the spiritual realm, enabling the soul to act *instinctively* towards ends which it does not objectively know, intuitively from the grounds of whose nature and reason it is not aware; and *rationally* by careful analysis of all known and classified facts. This is the psychological explanation of prophetic function in every age.

THOUGHT is an inner unconscious perception toward a truth or fact which later takes on objective form through conscious mental action. Thought is an unuttered speech, and intensive thinking often results in spasmodic action of the vocal organs which seek to obey the mental stimulus to expression from which it is inhibited by the will. Thought may originate from some stimulus coming to the self through the five channels of perception or it may come from some stimulus arising out of the vast storehouses of memories of the past, upon which there is the ceaseless action of subconscious combination, or the stimulus may arise out of the spiritual perception of truth as it is in the divine mind with whom the self is in constant contact through the unconscious side of the mind.

The point of contact for communication between the self and its instrument, the body, is furnished by the nervous system, which is a double system composed of the cerebro-spinal and sympathetic systems. The first is composed of the brain and the spinal cord with its branches, the latter being made up of a series of ganglia

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which center in combinations called plexuses of which the solar is the principal one, often called the abdominal brain. The Cerebro-spinal is the instrument of cognitive thinking and of volition while the sympathetic system is largely the instrument of feeling and the reflex movements of the organism. Thought is the beginning while expression is the ending of all life processes. Between this alpha and omega stands the nervous system as the instrument of achievement. The self, for instance, holds the thought of *motion*, say in the finger. This thought is a vibration in the ether of the spiritual self which reaches the antennae or little fine fibers of the gray matter of the brain, from whence it passes to the white fibers in whose centers it is classified and shifted to a motor center from whence it travels as a motor impulse down a nerve to the finger where the vibration is distributed to a large number of divisions of the nerve which ramify the muscle and cause the muscle to contract and the purely mental conception of motion ends in its material expression. Or suppose this spiritual self holds the thought of *warmth* for the finger. The thought vibrations of warmth pass through the same processes, first of the gray matter, then the white and thence to the various centers for classification and the impulse is automatically switched to the vasco-motor centers for the arm and travels down the walls of the blood vessels. Acting under this motor stimulus, the blood vessels dilate and the flow of warm blood is increased, and in a short time the thought of warmth in the mind is expressed in the sensation of warmth in the finger.

These illustrations of the mechanism of thought are given to show the student the method whereby any purely mental or spiritual conception may be held clearly in the mind and thence transmitted to any part of the body and be expressed in material form. It furnishes us some hint

The Mechanism of Thought

as to the creative power and method of the mind in changing and reconstructing the body or in regulating any functional activity therein. It shows how conscious thinking may pass downward into unconscious activity not only for the welfare of the body but also in reforming and regenerating the life and character. Upon this unconscious functioning power of the soul depends all the formative processes of Christian truth in our characters, such as, "When He shall appear (that is, when we clearly perceive what He is) we shall be like Him."

The body is influenced not only by the action of stimuli from without, but also from those arising within. For instance the eye waters freely under the stimulus of a cinder or other foreign body. Looking steadily at an object for some time will cause a similar flow of tears. But the stimulus of grief or some other emotion will open the fountain of tears more effectively than a material stimulus. In like manner the heart's action may be quickened or slowed under the influence of certain medicines taken into the system. It may also be slowed by percussing the seventh cervical vertebra, or quickened by the same action on the first and second dorsals. But the most effective stimulus for the heart arises in the emotions, as any one knows who has experienced the emotion of a great love or a great fear. Great joy or grief often so arouses the emotional reflexes that the organ cannot respond and the subject dies of a broken heart. The same parallel of action is found in the stomach, the liver, the kidneys and all the organs of the body. Blood pressure which is caused by certain organic changes in the body is affected more powerfully by the emotions than by any material cause. These facts are introduced to support the claim that the most potent forces for influencing the condition of the body for good or for ill are the mental and emotional states which we

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allow ourselves to indulge. They furnish a vitally sound reason for the insistence upon right thinking as the supreme cause of good health, and happiness and god-likeness.

Inasmuch as every individual has the power to direct his thinking, he has only himself to blame if he allows his worry and fear and kindred thoughts to fill his body with disease of every sort, and he has himself to thank if he hears the voice divine within and obeys it by filling his mind and emotions with ideals of love and beauty and service and thereby clothes his body with the unspoilable health of God, keeps his mind in the calm and peace of God, and clothes his spirit with the love and harmony of God.

After reading this lesson, practice as follows, twice daily for the month, finding time morning and evening to sit or lie down, relax the body, and hold this thought:

MY MIND IS AN INDIVIDUAL EXPRESSION OF THE DIVINE MIND. HIS PERFECT HEALTH FILLS EVERY PART OF MY BODY. HIS PERFECT PEACE HOLDS MY MIND IN THE POISE OF PERFECT SELF-MASTERY. HIS PERFECT LOVE KEEPS MY SPIRIT, SOUL, AND BODY IN PERFECT HARMONY AND HEALTH.

Lesson Three

THE POWER OF CONSTRUCTIVE THINKING IN MAN BUILDING

Thought is the beginning of every constructive process, and things are the ends of the same. Man himself was a thought before he became a thinker. The material universe was a thought in the mind of God before it became a thing of perfect mechanical adjustment. In the span between thought and thing rises a constructive process called growth. Growth is a process by which the creative impulse in all life moves forever upward to full expression. Growth is met by the obstacles of material environment whose tendency is to retard and crystallize the movement into certain definite forms which give rise to the law known as conformity to type.

The life forces refuse to be bound by these fixed types of expression, and are constantly finding new variations of expression which gives rise to new species. Taking advantage of this law, the thornless cactus and other Burbank varieties have been produced. The same principle is effective in producing better varieties of the human plant.

Every movement up from savagery to civilization has come about by the introduction of some new qualities in a given type of life. In plant life those movements are more or less by chance, but in human improvement they are largely by choice. The natural forces can furnish us with a well-developed organization, but the growth, strength and beauty of the body will depend largely upon an intelligent choice of diet, exercise, rest and climate. The growing life in the human can fur-

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nish him with an embryonic mind, but his choice of thought material, his application of the mind in solving the problems of truth for himself and for others, will determine whether his mind remains that of a child, or gradually puts away childish things and thinks as a man. The natural man is concerned primarily with food, raiment, and the reproduction of his kind, all of which are elements of the law of self-preservation. It is only after he passes this stage of growth that the arts and sciences can be developed. He moves away from egoism as life's supreme motive, to altruism, in which regard for others' welfare develops such spiritual qualities as love, sympathy, hope and faith.

The altruistic spirit leads to the discovery of those principles of co-operation and of compensation, out of which is developed the Kingdom of Heaven, or harmony. When love begins to reach these higher forms of expression, there is coming into fruitage the impulses which started in the Divine mind before the material creation was begun. These distinctions between the life of God in nature moving forward in blind obedience to its laws of unfoldment and the life of God in man endowed with the power of intelligent choice, reveal to us something of the divine purpose in man. As nature is the organism through which the nature of the Absolute Being is understood, man is the instrument through which the character of the Absolute Reality is to be made known. In one is passive obedience to the law of life, in the other, active co-operation in applying those laws to higher ends. That which nature adjusts by unconscious obedience to life impulse and vast periods of time, man is to adjust by intelligent choice in a short period.

When the Psalmist asked, "What is man that Thou art mindful of him, or the son of man that Thou visitest

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him," he answered his own question by saying "Thou hast made him a little less than God, and crowned him with glory and honor." In that moment he had a vision of man made in the image of God and partaker of His nature and given the honor of working with Him in bringing to its highest possible individual expression the life of God. It is his province to discover the laws of nature and to find new variations in applying them to reach an ever higher mastery over them.

The primitive mind accepting the fact that wood is lighter than water, found no way of shipbuilding except in the use of wooden boats. Studying the law of displacement and other variations of the law of flotation, man came to make iron float although it was heavier than water. Knowing nothing of the law of construction, primitive man dwelt in a cave or in the branches of trees; finding new methods of applying such laws as gravity, cohesion, and resistance, he dwells in palaces.

Returning for a moment to the first sentences of the lesson, everything that belongs to life begins in thought and ends in things. Thought itself arises out of the state of consciousness, and beyond the state of Absolute consciousness the mind cannot go, nor does it need to go. That which rises in the Absolute consciousness as the idea of life, love, goodness, order, harmony, beauty, moves outward to create an environment and an instrument through which to find expression. Hence all that we know as the world of relative reality was a state of consciousness in the Absolute mind before it became a thing. Hence man being made in the image of God and being partaker of His nature, follows the same law and order of expression. All of his wonderful achievements were thoughts before they were things. The artist's picture is a state of consciousness whose

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lines of perspective and harmony are clearly perceived from within before they find objective expression. Music is not in the organ, but in the soul of the player. All of man's wonderful works are ideas growing out of a state of consciousness.

It is therefore allowable to affirm the premise that everything that happens in man's complex life which eventuates into a tangible effect, was first a state of consciousness, and this rule applies to his material condition, his mental states, and his character. The human body was an idea in the mind of the spirit before it became a temple for God's indwelling. The mind is not a function of the body as some materialists suggested, but his real entity whose instrument the body is; who built the body; repairs it and maintains it. The unconscious builder within has never forgotten the ideal with which it started from the mind of God, but that ideal has been influenced and dimmed and its pattern often changed by the influence of its past experiences in building bodies during its various progressive incarnations. While it faithfully reproduces some of these memories in the form of fragmentary parts of which there are some forty-odd, which have no known functional duty in the body, it has been driven forward by the great divine ideal, constantly finding new variations of form and function and embodying them in the building called the temple of the spirit. Up to the time of birth, the unconscious builder follows largely the plan of the past, although it is true that the mother's state of consciousness has much to do in determining many new variations and betterments from the original type, but the subconscious tendency is to conform strictly to type and reproduce it faithfully.

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But at birth there begins to develop a new activity of the mind called objective consciousness, a functioning of the mind whereby the self is able to act upon the objective world and to be reacted upon by it through the channels of the five senses. Under this new development of the consciousness with its powers of perception, reflection, reproduction and classification of experiences and of their values, new elements enter into the materials for the body, new plans are perfected for body building, while ideals for living are created in consciousness, and new ideals of efficiency are introduced whereby the health and utility and durability of the temple of the spirit are greatly enhanced.

In this two-fold mental activity of consciousness called conscious and unconscious, the relative function is that of architect and builder. It is the function of the conscious mental life to form ideals, to discover the laws of construction, to find new variations in their application, as well as to discover new materials, to determine their food values, chemical affinities, mechanical preparation, and to gauge their proper proportions. It is the function of the unconscious to carry these through the various mechanical and chemical changes incident to digestion and assimilation, to make them into blood and to feed the cells of the body individually and as a whole.

The architect's plan must include not only the lines of the foundation which determine largely the form and capacity of the building, but also the character of the material entering into it. Every detail must be carefully worked out or else it is left to the chance whim of the builder. Just as truly as the material in a house determines its appearance, utility, durability, and general value, so does the material for body build-

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ing used as food determine the texture and quality of the flesh and the beauty, strength and endurance of the body. The conscious architect must furnish the unconscious builder with a correct proportion of food compounds, the right amount of them and the proper combination, so that the health of the cells may be insured, and their energy renewed. The conscious architect must give the ratio of food compounds proven to furnish a safe basis for health. Say for instance, a schedule of ten per cent fats; ten per cent of proteins; eighty per cent of carbohydrates. Likewise the architect must furnish the builder with the amount of food whose known energy will replace the energy known to be used in functional activity, and the ceaseless demands on the body made by our daily work. This calls for about twenty-five hundred calories or units of food energy for one of sedentary habits, and thirty-five hundred or more calories for one doing manual labor.

It is not an "accident" that an overuse of sweets overload the body with heat energy and covers the face with pimples. It is not an "obsession of the devil" when one eats twenty or thirty per cent of his food allowance in proteins (meats, etc.) and finds his liver and kidneys diseased, and his body filled with rheumatic twinges. It is not a mysterious dispensation of providence" that one who fills his body with pork and fats, finds his body cushioned with layers of useless and disfiguring blubber. It is not an "error of mortal mind" when one takes in fifteen hundrd calories of food energy and uses up twenty-five hundred, that the body forces are depleted, its resistive powers weakened, and tuberculosis, cancer, and other destructive processes get foothold, and make headway. These are all legitimate results of a lack of intelligent thought application growing out of a state of consciousness

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which is out of harmony with the consciousness of the Absolute, and hence their building ideals and processes do not obey His laws of expression.

The fidelity of the unconscious builder of the body and of character may be trusted more intelligently when we study the results produced in nature by the great principle of mimicry. Innumerable illustrations are at hand, such as the polar bear, who is white to correspond to his surroundings. The deer, who is white in winter and brown in summer, adjusting to the change in seasons. The tiger, who is striped, adjusting to the jungle. And countless insects, animals and birds, which have the power of assuming the form and color of the leaves and bark and other natural objects with which they are intimately associated. Two people, by constant association and similarity of ideals and interests, will become so much alike that one does not see one of them without thinking of the other. A curious instance of this principle of mimicry is found in the case of Jacob determining the color of the next season's calves by the color of the rods placed before the eyes of the cattle at the water troughs. Confidence in this power of mimicry to influence the constructive processes in body and character building, has caused thousands of prospective mothers to surround themselves with objects of beauty; fill their minds with beautiful thoughts; listen to exquisite music, and kindred visioning toward high ideals with the very purpose of endowing the unborn child with gifts and graces which he might not otherwise have. The same principle is carried into the highest realm of spirit activities, where the entire process is summed up in clearly perceiving the Divine One, and being unconsciously assimilated into His Likeness.

The purpose of this lesson is therefore to take as a workable principle the proposition that any ideal for

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the body or mind or the spiritual life, may be firmly held and steadily insisted upon, until it becomes a reality in the realm of things. To do this, we must first attain the state of conscious-oneness with the Absolute life. Let us accept fully and without question, the corollary that whatever belongs to the Divine nature is inherently in us, ready to move up to full expression just as soon as we attain full Divine consciousness. We cannot think of God as being sick; neither should we hold such thought that God in us is sick, but inversely, God is perfect health, therefore God in me is perfect health. God is perfect love and not fear, therefore God in me is perfect love which casteth out fear. God is perfect peace, therefore God in me is perfect peace, relieving me of all work and anxious care. God is absolute abundance, and in Him is no lack, therefore God is abundance in me. These are ideals to be held; steadily insisted upon; thought about as if they were now realities; affirmed with all certainty, and slowly and surely the laws of growth will make them to take expression in us.

When you have read this lesson, practice daily one or more times, relaxing, slowly repeating this thought:

"I BEHOLD MYSELF AS ONE IN THE MIND AND HEART AND PURPOSES OF THE ABSOLUTE. THE DIVINE LIFE FORCES COMING FROM HIM ARE STEADILY BUILDING UP IN ME THE DIVINE IDEAL OF A PERFECT PHYSICAL BODY, A PERFECTLY POISED MIND, AND A SPIRIT FILLED WITH LOVE, MAKING ME WHOLE AND COMPLETE."

Lesson Four

A SOVEREIGN REMEDY

The Master said, "Ye shall know the truth, and the truth shall make you free." There is in truth, power to emancipate the sons of men from every material bondage. Jesus said, "The words that I speak unto you, they are spirit and life." And in Scripture it is said, "He sent His word and healed them." This thought of emancipation through the truth is a cardinal teaching, and applies not only to spiritual states, but to physical conditions as well. One immediately asks himself the question, "What is the truth that holds so great a power?" And he must find the answer in the Master's own statement, "The Father and I are One." "The words that I speak are His." "The Father in Me doeth the works." This "truth as it was in Jesus," is offered to humanity as the beginning from which all the privileges of the sons of God proceed.

The unity of all life is suggested to the mind in every field of human research. We naturally ask, "What is the difference in the life of the vegetable, the animal, and human kinds?" They seem to rise into manifestation in the same general way; move up to maturity and fruitage, and decline. They bear the same marks of cell life and growth. They are fed by the same food compounds, proteins, fats and carbo-hydrates. To be sure there is a difference, and it is discovered in the simple fact that the volume and experience and expression of life is measured by the ability of any given life form to obey the laws of life expression. The clod can obey one law, that of inertia, and it has rest. All living things are endowed with three powers. First, the power of nutrition, the ability to respond to stimulus, and the power of reproduction. In the ability to find variations

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in these three endowments is found the difference. A plant obeys the three and a little more. A worm adds motion to his expression. A bird obeys still other laws and adds flight, song, vision, hearing, maternal instinct, nest building, migration and other experiences of life. So that there arises into sight the rule that the more complex the organism and hence the greater number of laws of life expression it can obey, the richer and fuller will be its experience and expression of life. Man is the most complex of all organisms, therefore he is able to obey more laws of life expression than all other forms. Hence he rises into those experiences of life about which the lower forms know nothing, or at least know them only in the most elementary way. If one should ask, "How much better is a man than a sheep?" the answer is found here—through his superior equipment for obeying the laws of life expression. Then man rises into the dignity of personality, which is the fixed form of being, embracing within itself the independent power to know, to feel and to choose, as well as to know itself as a rational being, and to realize character as a result of this functioning. The sheep having no such complex equipment, is unable to rise to personality, and therefore to permanence of individual expression of life. When a sheep dies, his life drops back into the great volume of cosmic life, while the man at death carries his personality intact as a spiritual being with all capabilities of activity and unfoldment.

Returning to the thought of unity, one finds in the world of physics the truth that every material form is reducible to molecules, then to atoms, then to electrons, then to ions, beyond which matter is reducible to substance so fine and ethereal as to be more akin to that which we think of when we speak of spirit than that which we understand when we speak of matter.

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In the world of chemistry all material forms are reducible to some ninety-two simple elements whose various combinations give us all the varieties of material forms of expression. These simple elements are apparently no longer reducible, and in accounting for them there is the hypothesis that they have come about through some process of condensation of an ultimate ethereal substance, the stuff out of which all things are made. We are prepared, therefore, for St. John's statement (Greek Text), "That which hath been made was life in Him." And for the statement of St. Paul, that "the things which are seen were not made of things which do appear." No matter what direction we take in seeking the origins of life, we arrive sooner or later at the conception that all life proceeds from a common source, is endowed with the same nature, and has the possibility of developing all the attributes of the universal life. Every individual expression of this life is an inseparable part of the whole, just as the bay is a part of the ocean; filled with its volume, its living forms, its heartbeat, and whose value is measured by the amount of the ocean's volume which it can contain. While the life that is in man is the life of God, yet man can express only in a limited way all that belongs to the life of God. He can no more contain and express the full volume of the Infinite than a gallon bucket can contain the ocean. Great as is the dignity of a human soul, its image of God and its partaking of the Divine Nature, no soul, nor the synthesis of all living souls can express all of the Absolute. God is more than these.

It is important in getting the real value of this truth for oneself to remember that being made an individual expression of the life of God, and having in us potentially all the qualities of the Divine life and character is one thing, and to become conscious of that is another

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thing. Every man is a child of God when he comes into the world. He is a Son of God. He is one with the Life of God. But the supreme necessity for him is to become conscious of the fact of his sonship; to realize his oneness with the Father; to know that he dwells in God and God in him. The rising into this consciousness was called by the Master, being "born from above." It was spoken of by St. Paul as the mystery hidden from ages, but now made known to us through the Apostles and Prophets; "Christ in you, the Hope of Glory." This act of entering into conscious relationship with God, has been called by various names in the Church's history, and has been defined in various dogmatic statements. All of the Church's ministry in sacraments and teaching and prayer, have for their purpose the bringing of men to conscious unity with God and then to develop that consciousness to the form of perfection which it reached in the life of the Master. It is called in the Scripture, the Christing, or Anointing, which is followed by a progressive development, first as a babe, then as a child, then as a man in full stature, and finally to that stage of conscious oneness where one can say "I live and yet not I live, but Christ liveth in me." Living this Christ life, one is ever aware that while he works out his salvation, it is God that "worketh in him, both to will and to do."

The tendency of this thought of the Immanence of God in human life is to abstract the attention more and more away from the other truth of the Absolute Life which is the Transcendence of God. For centuries we have lived under the almost exclusive emphasis on the Transcendent thought of God, with all its mechanical devices, forfeiting the more immediate and effective thought of the Immanence. The tendency of modern thought is to forget that "God is over all, through all, and in all." The two ideas are essential to a correct

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understanding of what God is and may be to us. It is well to remember that the pressure of the air from without is exactly balanced by the pressure from within. It is well to remember that the life of God outside of us must be clearly kept in mind when we think of God dwelling in us. The movements of the Divine Life without, which we call providence, will be unavailable unless the movements of the Divine Life within us respond and co-operate with that providence. This brings us to the practical application of the truth of unity with God, which shall make us free from the dominion of material things.

Accepting, therefore, the truth of the oneness of our lives with Him, we have passed from the consciousness of death into the assurance of life in Him. And this carries with it the logical sequence that we have passed into all that His life means. God is Perfect Being, and in Him is no sickness nor weakness nor worry nor fear. He is, rather, Perfect Health in us, Perfect Peace in us, Perfect Love in us. These are potential facts that become operative realities in our experience as these Divine qualities in us are multiplied by the transcendent God without us, Who works in us both to will and to do. Prayer, meditation upon the truth, and other spiritual exercises are the means by which the truth is multiplied in us. Faith in the Father sets into motion unlimited forces which an intelligent will in harmony with His will directs to the production of any state or condition which we may desire. For it is a specific promise that "Ye shall ask what ye will, and it shall be done." The unity of life involves the fact that every experience of life, every functioning of mind and body, must be carried as a part of a Divine Life. As St. Paul said, "Whether we eat or drink or sleep or work or play, do all to the Glory of God." And in order to get the full benefit of this

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truth, we must accept the fact that oneness with the Father involves obedience to His laws of expression. In other words, doing His will in our business life, our social obligations, our family and personal relationships, and in the proper care of our bodies, the diversion of our minds as essential factors in a great spiritual ideal.

This is summed up in the words: MY LIFE IS PART OF HIS LIFE AS MY FINGER IS PART OF MY HAND. BECAUSE OF MY ONENESS WITH HIM, HIS LOVE IS EVER EXPRESSING ITSELF IN MY MIND AND SPIRIT, KEEPING ME IN PERFECT MENTAL POISE. HIS HEALTH IS EVER EXPRESSING ITSELF IN MY BODY, MAKING ME PERFECTLY WELL AND WHOLE. HIS ABUNDANCE IS EVER EXPRESSING ITSELF IN ME SO THAT I HAVE ALL THAT I CAN WISELY USE. AND HE WORKS IN ME EXCEEDING ABUNDANTLY ABOVE ALL THAT I ASK OR THINK.

Lesson Five

METHODS OF THE MASTER

In dealing with every vital question of living, such as health, happiness and hope—we naturally turn for authority and sanction to the great Master Healer. No movement, cult, fad or organization of any kind can find so great excuse or honor for itself as when it can claim that He was its charter member, and such was His cosmopolitan character that there is nearly always some word or act of His by which to justify such a claim.

This does not deter me from saying that the thought is never lost sight of in these lessons, that Almighty God, the Infinite Spirit is the ultimate source and final authority on all things pertaining to life, health and salvation. Not for a moment is the healer and patient allowed to forget that regardless of whatsoever means may be used, back of these stand the changeless fact, "I am the Lord that healeth thee." Ex. 15:26.

When the Master, Jesus of Nazareth, the founder of the Christian Religion, began His public ministry of showing men the Kingdom of Heaven and inducting them into its experiences, He announced that His mission was to minister to the *physical miseries of mankind*, as well as to preach. Luke 4:18.

He claimed to heal "with the finger of God" and "by the spirit of God." Luke 11:20.

He clearly stated that the works He did and the words He spoke were not His but the Father's; that the Father in Him did the works. John 14:10.

Basing His work on this conscious oneness with the

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Father, He undertook and "healed all manner of sickness and disease." Matt. 9:35.

Inasmuch as He used different methods with different people, and under varying circumstances, a study of His methods is illuminative.

I. Jesus asked questions of the people he healed.

In the case of a blind man, He took him apart from the crowd, and asked him, after He had spit on his eyes and touched them, if he saw, and when he saw only dimly, He placed His hand on his eyes the second time and he saw clearly. Mark 8:23, 25. His question sought to ascertain just what the effect of the treatment was, and if he needed further attention.

In the case of the demoniac child He heard all the symptoms and asked how long he had thus suffered. Mk. 9:16, 23. In this instance He ascertained the severity and duration of the case.

In the case of the man possessed with a devil He asked his name. Luke 8:30. By this question He learned the seriousness of the split in the stream of His patient's consciousness.

In various recorded cases He asked the patient his idea of the case, and what he desired or expected Him to do for him. Luke 18:40; Mk. 10:51. These questions took on the nature of a diagnosis and furnished the ground for an intelligent prognosis and treatment of the patient.

II. Jesus prescribed in various ways for those He healed.

In cases where under-nourishment was indicated, He ordered food for the patient. Mk. 5:43; Luke 9:55.

III. Jesus demanded or assumed faith on the part of those He healed.

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He said to the father of the epileptic, "If thou believest, all things are possible to him that believeth." Mk. 9:2.

He said to the blind man of Jericho, "Receive thy sight, thy faith hath made thee whole." Luke 18:42. He had first asked Him what he should do for him to call out his faith.

In the case of "the woman with an issue of blood twelve years, and had suffered many things of many physicians, and was nothing bettered, but rather grew worse," He said "Thy faith hath saved thee."

The palsied man borne of four was brought and let down through the roof. It is recorded that "when He saw their faith, He said to the sick of the palsy, "Thy sins be forgiven thee * * * take up thy bed and walk." Mk. 2:5, 11.

The Syro-Phoenician woman was told that her daughter was healed because the mother had *faith* that she could be, and *willed* that she should be. Matt. 15:25.

These are a few of many recorded cases in which *faith* was emphasized as essential to the cure. Not that faith in itself was the healing power, but it aroused and set in motion the spiritual forces which alone can heal. In some cases it was the *faith* of the patient, in others it was the *faith* of parents or friends, or the *faith* of the congregation. In some places He could do no mighty works because the people had no *faith*.

IV. Jesus used material means in some cases.

He spat on the ground and made clay of the spittle, and anointed the blind man's eyes and told him to go and wash in the pool of Siloam, and he did, and came back seeing. John 9:6, 7. Whether or not there was any specific virtue in the clay or spittle, there was a powerful suggestion to his *faith*, and by the time he

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got the sticky ointment scrubbed off his eyes, there was renewed circulation and nerve action.

He took Simon's mother-in-law by the hand and lifted her up. Mk. 1:31: He touched the leper. Mk. 1:41. He put His fingers in the deaf man's ears, opened them, and touched his dumb tongue. Mk. 7:53. He touched the blind man's eyes. Matt. 20:32-4. He cured a surgical case by touching the wound. Luke 23:51.

In these typical cases He not only sought information and aroused faith, but He touched and used ointment on the seat of the trouble. Whether His material means had some virtue in them, or His hand some magnetism or vibration, or served to center their attention on the spot for healing, or were merely aids to arousing their confidence and co-operation, each must judge for himself.

V. Jesus healed by the laying on of hands.

He laid hands on Jairus' daughter and raised her from the dead. Mk. 5:23. He laid hands on the sick and healed them. Mk. 6:5. He laid hands on the crooked woman and healed her. Luke 13:8. There were brought to Him all who were afflicted with divers diseases and "He laid hands on every one of them and healed them." Luke 4:10.

VI. He gave authority to heal to the Apostles and their successors.

He plainly stated that they should do the work that He did, and even greater works should they do. John 15:12. He specified the scope of their healing work. He gave them "power against unclean spirits to cast them out, and to heal all manner of disease." "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Matt. 10:1, 8.

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VII. Some of the methods He taught them are made clear in their practice.

They laid hands on the sick. Mk. 16:18. They anointed with oil and healed the sick. Mk. 6:13. They looked the patient in the eye and had him look them in the eye, and commanded in the name of the Lord to be well. Acts 3:2.

These methods they learned of the Master. He clearly taught that forgiveness of sins and healing of the body went together and were inseparable. Mk. 2:5, II.

He gave them the same spirit of power to forgive sins and diseases which He had. "Receive ye the Holy Spirit: whose so ever sins ye remit, they are remitted; and whose so ever sins ye retain, they are retained." John 20:23.

Forgiveness of sin and healing went hand in hand. If they had spiritual perception to see men's sins dissolved in His mighty Love, they also had the vision power to behold the spiritual health and command it to clothe the body. If they had power to do one, they had power to do the other. The fact that they could heal disease was the final test of their authority to forgive sins in the name of Christ. If they couldn't do one, it was a sign that they could not do the other.

VIII. The Apostles and believers accepted the full commission.

The sacred record tells that they healed sickness, forgave sins, cast out devils and exercised power over life and death.

Peter healed Aeneas of palsy. Acts 9:33. He raised Dorcas from the dead. Acts 9:40. At his word death fell on Ananias and Sapphira. Acts 5:1, 11. Even the shadow of Peter fell on people and healed them. Acts

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5:15. He and John healed a lame man at the beautiful gate. Acts 3:2, 11.

St. Paul healed a girl of a malicious spirit of divination. Acts 16:18. He brought to life a young man killed by a fall. Acts 20:9, 10. He healed Epaphroditus by prayer. Phil. 2:26. Elymas the sorcerer was stricken with blindness at his word. Handkerchiefs and aprons that had touched his body were carried to the sick and they were healed thereby. Acts 19:12.

Ananias restored sight to Saul of Tarsus by laying on of hands. Acts 9:17, 18.

St. James healed by anointing of oil and laying on of hands. James 5:14.

There are documents of record by the great leaders of the post-Apostolic times which tell of the therapeutic triumphs of the Church. St. Tertullian (A. D. 197) devotes two chapters of his great "Apology" (Defense of the Christian Religion) to the Roman Emperor, to a discussion of the evil powers, telling how they inflict on the body disease and many grievous mishaps, and how they were healed by the Christian believers. Justin, Martyr (A. D. 138-150) gives the formula used by the Christian healers of his day. "Many of our Christian people have healed a large number of demoniacs throughout the whole world, and in your own city (Rome), exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate: yet all other exorcists, magicians and dealers in drugs failed to heal such people." (Part of his letter to the Roman Emperor.) Cyprian, Origen, Athanasius, Augustine of Hippo, and other great Bishops and leaders of the first three centuries give the formulas of healing: "In the name of the Lord." "In the name of Jesus Christ," and testify to the things done in the name of Christ of which they were eye witnesses.

Methods of the Master

This is the briefest possible sketch of the healing work of the Master and of His disciples for three centuries. Certain things are evident—

- (1) There is a fundamental and changeless principle in every case—*The healing force is spiritual and divine.*
- (2) Every formula and method is secondary to this Ultimate Spiritual force.
- (3) The application of the healing power to different cases called out a variety of methods.
- (4) There is a recognition of the ever present influence of moral and mental states, showing a reciprocal relation between sin and disease. So that the healing of the disease followed naturally the spiritual uplift to mind and emotions caused by restoring the patient to harmony with God.
- (5) The Master and His disciples and their successors practiced such exercises as fasting, prayer, spiritual communion in retired places, and these enabled them to maintain conscious oneness with the Father, giving them poise of spirit, peace of mind and a resistless authority over disease.
- (6) There was evident the outgoing of some subtle force in the touch of the Master and His disciples. "I perceive that power is gone out of me." "Come ye apart into a desert place—into the mountain—across the sea, and rest awhile." These all indicate that in the physical touch and in the impact of one personality upon another there is a movement of power from the healer which has a tendency to deplete his vital forces.
- (7) There are cases of healing at a distance. There are instances of giving the patient more than one treatment. And there is the parable of the healed demoniac who suffered a relapse because he did not fill his mind

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and heart with right thoughts and his hands with useful service.

From this analysis of the Master's healing works we may conclude,

First. There are no limitations as to the kind of diseases we may treat and cure by the power of spiritual forces.

Second. That we need to have a clear grasp of the changeless principle of health and well being. That it is spiritual, absolute and impartial, working the moment its conditions are met.

Third. We must have methods adaptable to the variations in the personality of the patients and the different manifestations of the disease.

Finally, The remedy must be applied with a clear view as to the cause of the trouble as well as a perception of the source of the cure.

Lesson Six

THE HEALER HIMSELF.

Among the enumerated gifts of the spirit, that of healing appears. The only one of these gifts that is universal is the gift of tongues. The church has never suffered from the lack of this gift, but rather from the wrong use of it.

Everyone has in him or her the power to soothe and help and heal someone. In some this power is more marked than in others. Their very presence is soothing. They seem to exhale cheerfulness. Their faces shine from a state of inner radiance and serenity. Their words vibrate with hope and optimism, and their touch seems to be magnetic with healing virtues. These are mainly natural endowments and such an one we say has the "gift of healing."

Whether the gift be great or small we must heed the injunction to "stir up the gift that is in thee." The failure of most people is not the meagerness of their endowment, but the lack of diligence in using what they have to the best advantage all the time. The world's need waits for the one talent man as surely as for the ten-talent one. The ungifted plodder arrives with results while the genius is admiring himself or his meteoric pathway. Take thy gift, be it great or small, and offer it to God in the service of humanity and you will be in line to hear the words, "Come, ye blessed."

First. The healer must know himself. The ancient oracle said, "Know thyself," and the Bible says, "Know the Lord." The two are inclusive. A man must know himself if he would know the Lord, for a good man is

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the latest information concerning God. A man must know God before he can fully know himself, for it is only when he knows the character, the motive and the purpose of the Absolute Being that he can fully grasp the purpose of his own life and destiny and lend himself to the unfolding of that purpose.

He must see God as the Being of Absolute life, love, beauty, power, health, and all that we can think life to mean. He must understand that the supreme motive for creation is that of finding expression for these qualities which God knows Himself to be. And that the only way it can be done is to bring Himself out of the general into the particular. In this process of expression, God finds His highest results in man who is capable of intelligent co-operation with Him.

The healer must, therefore, see himself as the *embodiment of the universal principles of Being*, and he must develop the consciousness of the same until it is always present to him as a fact, without his having to think it out, or affirm it. Only this truth clearly apprehended will enable him to say "take up thy bed and walk," or "arise and go in peace, thy faith hath saved thee."

The development of this consciousness is achieved by prayer, by fasting, by meditation, in the silence, until he learns to contact the Absolute steadily. When he first begins he is apt to ask himself, "What can I do?" But as he constantly uses these means and answers every call for service, he will come to the place where he will ask, "What can't I do?" The cultivation of the Consciousness of God can alone give him the sense of authority over disease and sickness, and all kinds of devils. Only this vital sense of Oneness in nature, spirit, and purpose with God can give him ground for faith that he can.

Only the realization that it is "the Father in me that doeth the works" can give him clear vision of the source

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of power, and clear understanding how such marvelous results can be achieved from causes that at first sight seem so inadequate. For to know God as he was known by Jesus Christ whom he sent, brings one to see that the real forces are spiritual; that the sources of power are not found in nor measured by material forms and standards; that the supply is spiritual and limitless.

The healer must learn that the growth in power is rather a growth in his capacity to express, than an increase in the volume of power itself. That never increases or diminishes. His power and capacity to express ought to be ever increasing. Here the law of growth waits on the application of three principles inherent in all growing things. They are Nutrition, Sensitivity and Reproduction. There can be no growth without food. He must feed daily on the bread of God—the truth found in the Bible, in nature, in all good books, and the experiences of good people. There can be no growth without the power to respond to stimuli from without and from within. The healer must cultivate sensitiveness to every intimation of the divine spirit. Only this can enable the healer to say, "This day is salvation come to thy house," or "in three days," or "go wash," or whatever the spirit who knoweth all things will tell him if he learns to hear and understand. This will bring a steady increase of power which will enable him to undertake still more difficult things and know that they shall be done.

The healer must believe not only in God, but he must believe in himself as God's man, otherwise he cannot inspire the faith of his patient, and without that his work will be very limited. He can learn by studying the example of the Apostles. They received the commission to "heal the sick." And they went and did it because they believed they could. They believed it be-

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cause they had seen it done by Him. They had learned His methods. They had caught His spirit of going about it as the Father's work. They had learned His secret of power in constant communion with Him. In a word, they had seen it done; they had His command with its implied promise; they went and tried it and it worked. As their perception of the Almighty source of it all grew through prayer, fasting and the exercise of their faith, they came at last to receive "all power in heaven and earth."

The healer must go at his task understandingly. He is dealing with beings made in the image of God. They are people with "like passions as Himself." The reason for their being here is the same as his own. They are here to achieve and express godlikeness. And it is their task and not his. He is to help them and not do it for them. He is not to call in upon them some external power to do it for them, but to call out some inherent power within them that will actually make them do it themselves by the power working within them.

Nothing can so impoverish a man as to give him something which he does not feel that he has earned. The healer must not pauperize his patient by doing some trick of magic with him, although sometimes the temptation may be strong to do it. He must know, and make the patient know that God in the patient himself is going to do the work just as soon as the patient co-operates with him. He must discover to the patient the essential dynamic force that dwells in him by virtue of his being the child of the Most High, whose nature and likeness he bears. He must lead the patient to know and keep the laws of his own being, in the keeping of which there is health and wholeness.

In this way he will be healed and know how he has been healed, and know how to keep well and not be en-

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rolled on the list of patients who must be constantly returning to the healer for further help, but will know how to go direct to headquarters. A patient who is permanently attached to a healer or practitioner is but one degree removed from the patient who is permanently attached to a box of favorite pills. The healer has failed unless he has started his patient in the method and habit of going direct to the source of all healing potencies without relying upon any material or human intermediary.

The healer should discover some motive which makes the recovery of his patient a worthy incentive to put into the effort for recovery every possible power of co-operation with the healer. Many a patient fails to recover his health because there is nothing that appeals to him as being worth the effort. Months of patient work by the healer and of valuable time for the patient may be lost because the discovery of an adequate motive has not been made. Some place in the family, or social, or business life, some service to humanity—whatever it is, the motive for recovery must hold an advance over the patient's state before he became sick. The more altruistic this motive is, the greater will be its power.

The healer must practice the confessional in principle at least, by going intimately into all the details of the patient's physical ills. He must be allowed to tell it all, and then forbidden to repeat it, and it is well to make a brief memorandum of the case so that he will not think the healer has forgotten what is the matter with him. Then every vagary of the mind must be gone into, and the healer must note the distinctions between the things that are founded on fact and those that are fanciful. He must find just what character of ideas dominate the patient; whether he has any fixed ideas as to his own condition or the attitude of others or their acts. He

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must discover whether the patient is open-minded to the truth, whether it be new or old. Therefore a history of his educational advantages; his reading and thinking since; and his present mental habits will be of value in determining his mental atmosphere. Furthermore, the healer must ascertain the patient's spiritual state; his early religious training; his present beliefs; and whether he is really getting anything out of his religion or not. Wrong ideas of God, or of sin and forgiveness, or punishment, or fancied unforgivable sins, as well as a *fixed* form of faith, paralyzes the power of initiative more than any other one thing.

Occasionally it requires skill and a little time to drag forth the hidden trouble, but no headway can be made until it is done. Half the cases of illness from all causes and nearly all those of a mental or spiritual origin begin to recover with a full confession of them to some one who has the wisdom to deal with them aright.

As a rule, what are called nervous cases are characterized by the tendency of the patient to want to talk about his symptoms. Sometimes it takes him hours to get it all out of his system. Let him talk or write, whichever he or she may elect, but always with the proviso that it must not be repeated. Most nervous people suffer from fatty enlargement of the Ego. Their case is different from all others. They delight in the fact that the doctor doesn't know what is the matter with them. They will suggest to the healer that he doesn't know. If he doesn't, they will easily discern that fact. If he hesitates, his case is lost. Dealing with ultimate forces he must have no questions. He must see the crooked arm straight, the blind eyes opened, the diseased flesh healed, and in fact he must clearly see at all times the essential health of the spiritual man in the patient who is at hand.

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The healer must challenge the power of Initiative in his patient. "I've tried everything and failed" is a common report, and "I have lost the power to really try again." This must be met with the fact that all success comes in cans, but the failure comes in can'ts. He must find out what the patient can start and carry out, and show him that the same initiative can and must be applied to the case in hand. He must be shown that his thought of himself as being unable to get well does more to keep him sick than anything that may be really the matter with him. He must be shown that he can choose his thoughts and acts. The moral responsibility of continuing to be sick when by right thinking and acting he can as easily be well must be shown him.

The healer's bearing must be optimistic, authoritative, cheerful and poised. He must be free from indecision or confusion in an unexpected situation. This can be true only when he knows the field which he is undertaking to cover. He ought to know the human body thoroughly both in action and in repose. He should know the laws of diet and hygiene. He should know the centers for nerve stimulation both by mechanical and emotional means. He ought to know psychology in a very thorough and practical way, so that he can recognize at a glance the secret of much of his patient's trouble.

He must know how to direct the patient's thinking in a positive, constructive form of activity, and finally, he must know that which is of first importance, the working of the patient's spiritual nature. He must understand the effect of mental and emotional states on the body and the mind and how to alter them to suit each case. He may know much of this by intuition, but he ought to study to show himself a workman that needeth not to be ashamed, rightly dividing the word of truth so that

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the resident spiritual forces multiplied by conscious contact with God may be set to work to produce health in his patient.

The healer must be a man of breadth as well as depth of mind. He must recognize both Absolute and relative reality. And he must know that whatever power for healing available in either is of God. He must recognize that the energy in a grain of wheat is not more divine than that in the bark of the Cinchona tree. That one person can get renewal of energy through the use of cod liver oil, while another can get it by going direct to the maker of the codfish. That one man can find health by the anointing with oil and prayer or by prayer alone, while another will get better results if hands are laid on him, wisely and well.

He will therefore not be a bigot. He will be glad to use any and all means to co-operate with all agencies "being all things to all men if thereby he may heal" the most of them. He will work with the physician who is trained in the knowledge of the body, and in the use of material potencies. He will join hands with the adjuster of the spine and the manipulator of the flesh, for this is often useful and frequently indispensable. He will be in hearty accord with the psychologist who knows how to apply the laws of the mind in healing a distempered mind, and he will be glad for the work of any who by any means help to relieve the world's ills, but he will never fail to keep forever uppermost in his mind the fact that whatever system practiced or means used, there remains the changeless fact, "I am the Lord that healeth thee."

Lesson Seven

DIAGNOSIS AND PROGNOSIS

"What wilt thou that I should do for thee?" This and other questions of the Master directed to those who came seeking healing at his hands, served to get the patient's mind and talk away from his symptoms and sensations and down to his actual need. The answers showed whether his mind functioned properly, and its ability or otherwise to come down to the real issue at once, and gave the healer ground for an intelligent diagnosis, as to the nature and gravity of the trouble, and the particular form of treatment to be administered, and to give a reasonable prognosis or forecast as to the progress of the cure.

These questions of the Master during his healing work were in the nature of a confessional, and constituted in fact a self-revelation, essential to his own healing work, and for that matter indispensable in all rational healing procedure. It resolved itself into a sort of primitive Psycho-analysis without which healing becomes in most cases a mere chance, with the chances largely against success.

Nervousness under its various designations of Neurasthenia, Psychasthenia, etc., all attended more or less by the hydra-headed phenomena of hysteria, has come to be a national disease. There is the menace of a race of neurasthenics. The various functional and nervous disorders can usually be traced to wrong mental habits, to shock, to strain of long continued application without proper diversion, to pre-natal influences, to repressed impulses and other similar causes.

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These all leave a deep impressionon the subconscious side of the mind, and some time sooner or later, under conditions favoring them, they rise up into an expression whose strangeness of form makes them unrecognizable, and whose origin is forgotten, and they assume large proportion and power through the very mystery with which they are clothed. Many cases are attended by fixed ideas, illusions, hallucinations of the senses, phobias of various sorts, chiefest of which is the fear of "going crazy."

To search deeply into the mental and emotional life, and discover the cause, sweep away the mystery, and disclose to the patient a rational scheme of cause and effect, relieving him of the common delusion and heresy that he is being punished by the Almighty, will in most cases result in an immediate mental readjustment and he will start on the way to Wellville. If a reasonable explanation can be given, then it is easy to make the patient face the facts and adjust his thinking to the facts instead of the vagaries which have held him prisoner, and his faith and initiative can be challenged to co-operate with the healer, and his recovery is certain. The various statements of this article are illustrated by incidents in the writer's experience and are brief but exact history of the cases.

A woman of forty and a few summers came to me in a highly nervous state, weeping and terrified with the fear that she was "going crazy." I ascertained that she thought so because she had the idea of a knife in her mind almost continually, and at times could visualize it so that it seemed to hang in the air before her. I ascertained that she had been to a physician who had examined her and pronounced her in perfect physical health; that she was conducting a good sized business and keeping it going in the face of considerable odds; that she

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was a Roman Catholic in good standing and was getting more than the usual help from the conventional religious observance; that she was happily married and thought the world of her husband, who had been exceptionally considerate and kind to her; that she lived a normal life with about the right amount of diversion. But there was that knife and the constant fear that she would go crazy and kill her husband.

By questioning, I found that she had never seen anyone attacked with a knife; had never seen any "movies" nor read any stories involving that sort of mental picture. She had never seen any animals butchered nor in any such way had the impression of a knife been made on her mind. Then I came to the question of operations. Yes, she had a kidney removed, then the gall bladder, then the appendix and most of the pelvic organs, and finally, the tonsils. The same surgeon had done all the knife work. He had been ignorant, apparently, of the fact that the subconscious is peculiarly susceptible to suggestion during the state of anesthesia, and she could remember that in her last operation as she passed from consciousness, she could hear him say, "I have operated on this poor woman," etc. This operation had been two years previous to her coming to me. Further inquiry from the nurse present at the operation brought out the fact that the surgeon had dwelt upon the severity and shock of the frequent use of the knife. Here then was the real source of the hallucination which became so vivid that on the morning she came to me she saw the knife in a handsome frame hanging on the wall. The deep impression of the frequent operations, and the surgeon's talk during the anesthetic, and frequent reference to her operations afterward, all taken together furnished the stuff out of which the subconscious formed and projected the image of the knife up into her con-

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sciousness. With the complete explanation of its origin and freeing her mind of the fear of insanity, the hallucination disappeared, and she returned to normal mental and emotional states.

It seems easy, but in fact required several interviews to get all the facts out of which to construct a convincing hypothesis. By some contrariety of the mind it will hide the real cause of the trouble as skillfully as a burglar hides his loot, although the cause in itself has no grounds for self-condemnation. So he who would conduct an effective confessional and get the facts, must often approach that which he suspects by an indirect route. He must often eliminate every other possible factor, and then surprise the patient into a confession.

I had a patient who could not swallow water, and often took hours to get even a small portion of food down. A solid hour of questioning failed to discover any adequate cause for the trouble, which was purely functional. At least, so pronounced by her doctors. Finally I asked her if she had ever screamed. She said, "no." I said, "Did you ever see anyone killed?" She said, "I saw a man jump from the twelfth story of the Call building." I said, "Did you scream?" She answered, "No; I wanted to, but could not, and hit the ground before he did." After a sojourn in the hospital for a couple of weeks, she was riding in a street car and was in a wreck in which she wanted to scream again, but was knocked senseless before she could get it out. Very soon after this, she began to have difficulty in swallowing. I explained to her that her emotions had inhibited the reflexes in her throat, and that she was suffering from the repression of the natural impulse of some women to scream. After giving her detailed instruction as to how the mind automatically begins to readjust itself when the mystery is swept aside, and

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that there was nothing the matter except the shadow of a suppressed emotion which had long since passed, I said that I would give her a glass of water and she could swallow as well as ever. This she did and began to eat and enjoy her food as any other normal person.

Often there comes a case which successfully hides the cause of the trouble, and I resort to the use of a blood pressure instrument to get a clue. It is a well-known fact that there is no one thing that will so surely affect the blood pressure as the person's mental and emotional life. The *fear* family steadily lower the pressure while the *anger* family send it upward.

Inasmuch as three great factors in maintaining a normal blood pressure are controlled by the nervous system which is the medium through which the mental and emotional forces act upon the body, it follows that any serious disturbance of the emotional life will be registered through the sympathetic system upon the heart and other organs, and its effect will appear in the alteration of the blood pressure. Thus by the Sphygmomanometer one's past emotional habits may be disclosed and a correct future direction of their activities may be determined.

A woman came to me with a blood pressure of 60, a pulse of 44, and a speaking rate of about ten words per minute. The bodily machine had about reached the stopping place. I accepted the physician's verdict that there was no organic trouble present, and proceeded by psycho-analysis to determine the cause of such a destructive emotional habit. Then I proceeded to direct her emotional life, leaving out all sedatives and putting in all the strong, positive, arousing truths, or as the colored preacher called them, "the rousements." This course resulted in two months in a blood pressure of 90 with a

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pulse of 66, and a speaking rate of twenty-five words per minute.

Another woman came about the same time with a blood pressure of 250, a pulse of 120, and an incredible speaking rate, also serious disturbance of the heart action. A history of her emotional life revealed the cause. She was put on a course of reading and study which laid emphasis on the emotional sedatives and in three months' time her pressure was down to 160, her pulse to 88, and her talking rate about normal for a woman, also a normal heart action.

Often a patient will be unwilling to accept the stigma of a "worrier." Then it becomes necessary to demonstrate to him. I had a banker come to me troubled by polyuria, but he declared that he didn't worry, and even an analysis of his daily life failed to convince him, so I had him bring a sample of urine, and analyzed it in his presence, telling what result to expect from the analysis in case he had been worrying. The presence of a heavy cloud of phosphates convinced him and he consented to a month's camping trip, out of touch with all business, at the end of which his trouble had disappeared.

I have often used the Psychometer for the purpose of finding out what ideas have most profoundly influenced the person. A list of words is given and the time required for the person to respond with whatever idea the word arouses in him. If the response is made within from three-fifths of a second to a second and a half, no deep impression has been made on his emotional life by the idea suggested by the word, but if it runs into two or more seconds, then you may be sure that it has deeply impressed his emotional life. A maiden lady of forty was struck a "solar plexus" blow by the word "flirt," much to the amusement of the company of

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friends. But an analysis of the facts showed that she was not a flirt, and detested it above all else because of its bad effect upon some other members of her family. A preacher was brought to a mental standstill by the word "trouble." It developed that he had been a great student of the problem of evil as set forth by the book of Job, as well as by his own share of it. A man of strong personality answered promptly every test word but two. The words "system" and "wreck" stopped him mentally. Reading his list of answers, I was able to tell that he was in a responsible position where system was an essential factor and where "wrecks" gave him great concern—probably a railroad. He was the traffic manager of a large street railway system. These tests were given in public and upon total strangers, and are a few of the many demonstrations that emotional acts and states do leave a record which may be read and which profoundly affect the person's well-being.

There are many other ways of applying scientific method to the work of spiritual healing, but these are given that the reader may know that the spiritual healer, if he would succeed, must "study to show himself approved unto God a workman that needeth not to be ashamed," etc. It is both a science and an art, and no one should undertake it, at least publicly, without having first taken a thorough course of instruction in physiology, anatomy, psychology and theodicy with their special reference to health, as well as considerable laboratory work in getting the methods of doing Christian healing.

The above cases are all from that large category of ills classed as functional, but it is not meant to imply that these methods cure only that class of diseases. In fact, almost every disease that flesh is heir to has in my experience yielded to spiritual agencies, either alone

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or in conjunction with material means. A large percentage of failures by any system of healing is due to ignorance of the real nature of the disease and its causes rather than to the efficacy of the remedy. This ignorance leads to the use of methods and remedies which do not fit the case. Hence we are brought back to the Master's wise method of asking, "What wilt thou that I should do unto thee?"

Lesson Eight

A STUDY IN REALIZATION

In the previous lessons our thought has been concerned with the questions of being, and with the methods of realizing within us the full significance of living and being. We have discovered that the supreme motive of all movement, whether conscious or otherwise, is that of expression, and that motive itself is carried back into a state of consciousness where need is the supreme cry. And this need is analyzed and found to contain an end worth while, and the means to reach that end, and then the movement out to expression. Our actions, our words, our achievements, are all so many forms of demonstration; the coming of a state of being into a form of material expression. The question of whether we have to be in order to do, or to do in order to be, is still open for argument, for the same Master who said, "A corrupt tree cannot bring forth good fruit," also said, "This do, and thou shalt live." We have been concerned in this teaching with the thought that one must hold the right ideas of life and be prompted by right motives in life before he can hope for his life to find perfect expression. This lesson, therefore, is concerned with some of the necessary things to do if we would reach a demonstration of the truth that is within us.

The first of these exercises is *concentration*, which needs no definition, because everyone practices it consciously or otherwise. It consists in bringing to bear upon any task the combined spiritual, mental and physical forces within us or available to us. People unconsciously reach after the effects of concentration by purely physical means. Comparatively few people can get their physical and mental energies into operation without starting the day with a cup of coffee or a cock-

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tail or a glass of coca-cola, or some other liquid "jimmy" with which they burglarize the energies of the new day. Many brilliant lecturers and preachers use the first ten minutes in swinging arms, beating the pulpit and exercising the voice in a high key before their thoughts begin to flow smoothly. Many a woman, physically unable to lift a hundred pounds, has, under the influence of danger to her honor or children, or other interests, so called out her latent physical forces as to be able to thrash a den of wildcats. These are familiar illustrations of how people call into action latent forces by the use of physical, mental and even spiritual stimuli. Concentration, being a purely mental activity, can be exercised so as to call out every latent force without the use of any of these agencies.

The highest motive of the mind is that which arises in spiritual ideals and values, from which are kindled the emotions which in turn call into action every mental and physical force. It follows that fixing of the attention upon the Supreme Being will furnish the soul with unlimited available power for whatever it may need. And the supreme challenge to this attention is, "Look unto me and be ye saved." "Be still and know that I am God." As one practices this supreme form of concentration there arises within the sense of power to speak and have it done; to command and have it stand fast; to have authority over disease, pain, sickness, obsessions and every other ill. It is the condition upon which one may realize the statement, "All power is given me in heaven and in earth." For it amounts at last to opening the channels of one's personality through which the truth and life and health and prosperity of the Infinite are projected and multiplied. A simple method of practicing concentration is to lay the hand upon the knee, palm upward, and very slowly close and

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open first the thumb and then every finger in succession, keeping the others perfectly fixed. Or, to look steadily without winking for half a minute or more at some uninteresting object, like a button or small coin. Or, by fixing the eye upon some distant object and bringing all of the attention to that, so that one does not hear the sounds around about him. And so likewise with all the senses. These are merely the first steps in concentration, whose higher activities are concerned with being able to see and work and live in that "path which no fowl knoweth, the vulture's eye hath not seen it, the young lion had not trodden upon it nor the fierce lion passed it by." It is not apprehended by vulture instincts nor perceived by lion-hearted methods, but by concentrating the vision of the perceiving self upon that Being whom alone the pure in heart can see and "whom no man can see and live" after his former estate.

The practice of concentration leads one past the habit of looking at things, to the experience of looking into them and looking through them, until one has a vision of the spiritual reality of which they are but an outward form. It enables one to see a perfectly well arm where the physical eye reports a palsied one. It enables one to see a spiritual body of perfect health where the physical senses are reporting pain and disease, and as one reaches this development of concentration and is able to hold his perceiving power unwaveringly upon these spiritual realities, it has called into operation an initiative, constructive force which begins to build the body into the likeness and realization of that which one sees.

The next one of these steps in demonstration is called *relaxation*. It means to let down, take off all the tension of muscle and mind, to open up the channels of receptivity. It is an exercise of being passive, poised

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and calm, which opens the channels so that Divine power flows through us. It is getting out of the way of the Almighty. It is pushing off the fellow who stands on the hose between the hydrant and the nozzle. It is stopping the mill when the grist is through. It is quitting work when the task is finished. It is to cease firing when the enemy surrenders. It is to forget the horrors of war when peace has come. It is to cease talking about the operation after you get back home from the hospital. It is to stop blaming one's self for the failures of the past. It is to put fear and doubt and worry about the future out into the deep, along with other devils which torment us. It is to be ready for service or sacrifice. It is to smile when things go dead wrong. It is to be patient while providence seems slow. It is to be cheerful when the heart feels like lead. It is the attitude of the depleted storage battery connected up with the exhaustless reservoirs of Divine energy. It is the waiting attitude which says, "What wilt thou have me to do?" It is letting the chair hold you up. Practice it often, for Divine power moves in when we are relaxed and moves out when we are contracted or concentrated. Find occasion often to take a deep breath, and then as you exhale let the tension off of every muscle. When you lie down at night, shake out the muscles of the arms and legs, be sure that the muscles of the body and neck are perfectly relaxed, let the bed hold you up. By similar exercises let the mind relax by turning its attention to other things. A good story read or told has been a saving grace in all generations. Do not take life seriously unless you wear long hair or a Van Dyke beard. Even the most exalted spiritual states must be relieved by taking refuge in the desert or mountains or on the seaside or in a boat across the lake. Take time to give thanks, and above all, be patient if you are

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kept in a desert place until your "showing unto Israel."

Great achievements have been wrought by boldness, aggressiveness and audacity, but equally great things have been accomplished by "standing still" and seeing the glory of God. Sometimes our very earnestness and anxiety to accomplish a given thing will defeat our purpose, because we do not give proper place to the operation of Divine forces. It is well, therefore, to practice relaxation and receptivity before we go forth with concentrated effort.

The third step is *accommodation*, and its warrant is a paraphrase of the Master's words, "Sufficient unto the task is the energy thereof." It means the adjustment of the outlay of energy to the task in hand. It requires more energy and attention to make a cake than it does to bake a potato, and this simile points the way to the conservation of our forces. One woman will keep house in good order and have time for church and club and social engagements and family duties, while another will be worn to a frazzle just keeping the house in order. One person will have his program for the day clearly before him, and go through it calmly and accomplish everything with poise and effectiveness, while another will work at all the tasks at once and use an equal outlay of energy on each, and come to the close—if he ever reaches it—worn out and cross. I recall an impersonator of Shakespearean characters who, in preparing for an entertainment, would use up all of her vital energy in rehearsing and be unable to reproduce these characters at the recital. And another case of a woman who was engaged in some litigation with her sister, who rehearsed her troubles and gave vent to her anger and bitterness in private, until she was unable to appear in court, and finally wore herself out and died without having a legal hearing. These but illustrate only too well the

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necessity of husbanding one's strength by the outlay of only as much energy as the case requires. The ordinary duties of life may be performed with very little outlay of energy, especially if we eliminate anxiety and worry and hurry. It is only occasionally that the task calls for all of our powers, and if we have used the principle of accommodation we are able to respond. Nothing is quite as embarrassing as to be called upon to produce, and be unable to do it, especially if we realize that inability comes from a prodigal waste of energy.

There are certain accessories awaiting our use in attaining the highest efficiency of body, mind or spirit, and they are at the pleasure of whosoever will use them. The simple act of *blessing* and *praising* sets up in the soul a state of harmonious feeling which is the forerunner to the realization of what we desire. They magnify the good which we have in mind, and all other good that may be our portion, and multiply the power to attract still greater good to us. Blessing ourselves, our homes, our clothes, our environment, carries us a long way on the road to demonstration, because it sets in motion the creative forces to produce and attract. Blessing the mentality steadily quickens it into keenness and truer activity, deepens the understanding and increases one's sense of the spirit of wisdom. The word of praise and blessing is a stimulant, arousing into new life all the activities and functions of the body. Nothing will harmonize the discordant conditions of mind, body and affairs quite so quickly as the habit of blessing. "Bless the Lord, O my soul, and all that is within me praise His Holy Name" unlocks powerful energies and sets them to work in our consciousness to produce light, peace, health and joy. It was in accordance with this law that five loaves and three fishes fed a multitude when multiplied by the Master's blessing. Bless every

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dollar as it comes, bless it as it goes. Bless every idea you receive, and bless it when you give it out. Make blessing a habit of your life. It multiplies all that it touches.

Another one of these valuable exercises is *cheerfulness*. A smiling face pays dividends every day. A cheerful spirit illuminates the face until it radiates blessing and hope to all around us. But the face will not shine if the spirit is clouded within. One cheerful spirit and glad countenance clears up the atmosphere in the home, in business and in the social circle, and does good like a medicine. One nagging, fault-finding individual can chill like a fog. The book agent who sold large orders because his book contained *fac-similes* of Abraham Lincoln and other notables, found out that, although he had misread the Latin words, cheerfulness had a market value. If you have suspicions of your neighbor, criticism of your friends, or fault-finding of those near to you, do not let them get out. Forget them; see the good, the Divine, in yourself, and then see it in others. If someone opens up on you with the words, "In my case it was like this," gently but firmly turn the conversation into other channels, and sooner or later that person will return to bless you. There is enough good, enough joy, enough brightness in the world to occupy all one's time and attention, without giving space to the other things.

Another exercise is to obey strictly the *law of compensation*. Do not give without providing in some way for the recipient to make compensation. Otherwise you are merely contributing to his impoverished state. Do not receive without finding some way to compensate either to the giver or to some other person. If you have a

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truth shown you, pass it along, and more will be given you. If you have a talent, use every occasion to let it shine, rather than to keep it "hidden in a napkin." Obeying this law of compensation, you can have what you want when you want it, as long as you want it, and then pass it on—and be sure not to forget that last part.

Another valuable quality is that of *confidence*; first of all in God, who is the source of all that belongs to life and being. Second of all, in yourself as being one with Him in nature, life and purpose. And third, in your fellows as children of the same Father. And fourth, in the things of life and the forces operating through them, because they are the movements of a Providence which is at once wise and just and good. And with this consciousness you can walk in calm confidence along the pathway of expression, every step of which is illumined by the experience of the past as well as by the well-grounded hopes of the future. And this is the way of realization for health of body, peace of mind, harmony of spirit and abundance of possessions.

Lesson Nine

HOW TO HEAL YOURSELF

Begin with the truth on which these lessons are founded, namely that God is all that there is, and that man is the embodiment of the Universal principles of Being. The healing process will wait on the rising of consciousness into this fact. Many devices may give temporary relief, but this alone will make one well and whole and make him to walk filled with the unspoilable health of God.

Further, one must accept the truth that every outward condition is the expression of an inward state. There is a spiritual state within, which has a material counterpart in the material world without. If this inner state is one of harmony, that harmony will move toward material harmony. In answer to its creative impulse health will rise into expression instead of disease; plenty will crowd out poverty; peace will hold the outward mind in its calm, and the whole material environment will feel its soothing touch; love will make an end to all fear, and the kingdom of heaven within will create a material expression of itself without.

One must realize that he is not playing tricks on himself but just using the laws of divine Being as they have waited all the ages to be used. He must know that with his objective mind he touches the material world while with his subjective mind he touches the spiritual world. When he knows and obeys the laws of his mind all the forces of divine Being move through him to visible form. He is the instrument of materialization.

He must grasp the full significance of the Imminent Being. There is a limitless force at hand for every need

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of his life. It has two directions of movement, outward and inward. When he is quiet and relaxed and passive, power moves inward. When he is active, concentrated, aggressive, power moves outward from him. God moves into him when he is still, and through him when he is in action. He works out his salvation while God works in him both to will and to do.

He must realize that for every movement within there is an answering movement without. On the spiritual side the eternal forces of God move to co-operate with him and to multiply his power, and on the material side all things move to conform to the creative demands of divine being which works forever more. For every movement of the divine providence without there must be an answering movement of the spirit within, and for every demand of the spirit within there will be an answering movement of the limitless forces without. These in turn move into material form, and light takes the place of darkness, order replaces chaos, harmony banishes discord, power replaces weakness, health and ease rout sickness and pain.

This is another way of saying that action and reaction are forever equal in a life filled with the consciousness of its divine birthright. All that his consciousness includes in his heritage begins to move to outward expression. As in olden time the people were promised all the land their feet trod upon, so does one today have the promise to realize in his own experience everything that he includes in his divine birthright. If he lives for a heaven in the sweet by and by, he will probably realize it and have a small edition of Hades while he is about it. If he includes the end and motive of living in the sweet now and now, he will have a heaven to go to heaven in.

How to Heal Yourself

Whatever is left out of his consciousness of God will work as an enemy. Whatever he includes in that consciousness will work together for good. He will be kept in peace about everything he fully trusts to this divine consciousness, and everything that he leaves out of it will sit up nights looking for a chance to make him trouble. If he leaves his body out, then he will "enjoy poor health;" if he leaves his worldly affairs out, then he will find it as difficult to permanently annex them as Pharaoh did to absorb and hold the ancient Israelites.

Our thought now turns on how to realize these things for one's self. Probably the most important first step is to "be still and know that I am God." Get still enough to hear what the spirit is saying. He is talking to us always, but we make such a racket that we never hear the message. Therefore, get still, physically still. Sit down and get quiet in your body. Arrange not to be disturbed for fifteen minutes, and see just how near you can come to being physically still for that time. Repeat it daily. Pay no attention to what your mind is thinking about, just get busy with keeping your body still. The last thing that you will be able to keep still will be your tongue, but you must master it.

When you have practiced this exercise for a week then you can take the next step. Get your mind still. Close up the avenues of sense, shut the eyes so that they do not see, and the ears that they hear not. Close up touch, taste and smell. When you can abstract your attention away from all these you are ready to enter into the secret place of prayer and of power.

Now let your mind move out to a universe filled with nothing but God. Idealize him as Omnipotent or All power; as Omniscient or All knowing; as Omnipresent or equally present everywhere. Let your mind see Him as Immanent in all that is. See him move out into ma-

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terial expression, making all things that are His. Idealize Him as the one life in whom every individual expression is inseparately bound up. So that whatever is in His life is potentially in every form of life.

Now begin to visualize his perfect life as it dwells in you. Think that in Him you live and move and have your being, and that in you He lives, moves and has His being. That your life is bound up in him and that you have no life that can be apart from him. That you do not have to tell Him what you need since he already knows, and do not have to ask Him to give, since He, Himself, has given you all that is. It is potentially yours now. But you do have to claim it as yours, and to hold to it as already yours. Visualize yourself as being in full possession of what you want. Picture your body, or any part of it, just as you want it to be. Clothe yourself in thought with all the virility and magnetism that perfect health gives. Or, if it is some other expression of the divine forces you desire, use the same method whether it be for peace, power of thought memory, efficiency, leadership or any other desired excellence.

The same method works in purely spiritual attainment. Hold steadily before you the perfect image of moral perfection as it was in Jesus of Nazareth. Then see yourself in the likeness of that same image. And you will find the meaning of a formula used by the early Christians, "for we all with unveiled face beholding as in a mirror, the glory of the Lord, are changed from glory to glory after his image by the Spirit." This is the law, and it works in mental, physical and spiritual realms with unvarying certainty.

Shake off that supreme error of the ages that you must depend on something or somebody outside yourself to do something for you or to give you something.

How to Heal Yourself

The spring and power of all achievement is within yourself. Just use the law and get yourself into proper attitude for this power to express itself through you. For when you have sought everywhere and depended upon every outside agency, you will have to return to the center within yourself.

There are various methods tried and proven which are valuable, for inasmuch as there is some variation in every individual it follows that one will find one method more effective than another. Those here given are tried and proven by some of the leading healers of the world. Use them faithfully and you will find the one that will help you most, and eventually you will develop a method which is essentially your own.

The method used by Mr. Rawson of London has been a blessing to thousands, both of those whom he has treated, and those who have used it for themselves. First become quiet, passive and receptive. Then fill the mind with the thought of heaven. Think of it as a place of harps and crowns and material settings, or as a state of spiritual activity and growth, but let its central thought of peace and harmony get into your mind.

Next begin a process of denial. Make the denial as impersonal as possible, although you make the denials include all the things you want to be healed and rid of. Say to yourself: "In heaven there is no pain; in heaven there is no worry, anxiety, loss, grief, poverty, want, etc." Use the full formula for each denial. Now be sure and not stop the treatment with denial. Follow it with the positive affirmations of those constructive things that you want. "In heaven there is perfect ease; in heaven there is perfect health; in heaven there is perfect peace, understanding, joy, abundance," and every other thing which you want to express. You may go into full detail in these affirmations.

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The exercise closes by leaving the mind hold this picture of the perfect spiritual state of harmony which includes you and all that you are in its scope and benefits. I have tried the method many times with gratifying results.

There is the method of putting one's self into the right attitude so that the divine mind does the work. One goes into the silence and filling the thought with the visualization of the Indwelling Mind, affirms, "I am health, I am strength, I am power, I am understanding, I am abundance, I am truth, etc." Following and combining these with the affirmation, "The Indwelling Mind in me does the work." This has proved efficacious with many people.

One of the methods which I have used most, for self-help, is to be seated or recline, get relaxed, turn the thought to the unity of all life. Dwell for a moment on the universal principles of being of which I am an embodiment. Think that potentially all that belongs to being is now within me. Then let the mind follow this formula: "God, of whose life I am part as my finger is part of my hand, dwells in every part of my body, filling it with his unspoilable health, permeates every faculty of my mind, filling it with his perfect peace; pervades every outgoing of my spirit, filling it with his perfect love. I am complete in Him." Then go forth in the purpose to express just what you have held in the silence. I have tried this on myself, on others, both present and absent. Have sent it by wireless over great distances and it does the work.

Another method, which I have found effective, is to fill the mind with a mental picture of the Christ stilling the storm of Galilee. Then take up the meditation. "Every believer has the Christ on board. I have the Christ within me. I will now manifest the Christ of

How to Heal Yourself

perfect ease, I will now manifest the Christ of perfect peace, etc." For acute pain, for worry, mental anxiety, and for those active troubles which send the waves of trouble high on the soul, this exercise will bring one to hear the words, "Peace, be still." And ease and quiet and sleep will follow.

Sooner or later by the practice of one or more of these methods you will demonstrate their effectiveness, and you will have a method which is essentially your own. In addition to trying to heal yourself, try to help others. You will find that every positive helpful suggestion will react upon yourself. Some of the most successful healers have been people who had not fully demonstrated in themselves. Some of the best prosperity lessons I have read or heard were given by people who were dead broke. But they kept on until the barrier which held them back was swept away. They helped themselves by trying to help others. Try this lesson out for a month, and then write me how it works. If, for any reason, you do not get full results, I can show you why.

Lesson Ten

UNDERSTANDING — THE MASTER KEY TO THE INNER KINGDOM

The movements of the body are begun in studied effort and steadily progress into automatic and habitual action. The habit of correct breathing is reached usually by painstaking attention at first.

The normal functioning of the body is automatic, and needs little or no attention. The pinna or tip of the ear is the healthiest part of the body, and the one to which we give the least concern. Anxiety about any part of the body is followed by some disturbance of its functioning. Hence the words, "Don't worry about what ye shall eat or drink or wear."

Physical, mental and spiritual well being all depend upon a clear perception of the truth that normal living proceeds from within, while abnormal living arises from giving undue prominence to outward things. Religion, health, peace, happiness or anything else when conceived as arising and proceeding from outside, inevitably develop into a system of mechanical bondage, and life's real freedom and joy is lost in the tyranny of *things*.

But if they are perceived as rising from within, as states of consciousness moving into thought and then into expression, we can master every circumstance of life. Here alone can we find the answer to the question why we are what we are. We find that everything proceeds from an inner Kingdom, and if we can discover the keys to unlock and set in motion its potential energies we can fulfill the ends of being as we want and ought.

Understanding—the Master Key

The Master Key to this Inner Kingdom is *Understanding*. It is that trained insight which perceives that the spirit of a thing is the thing itself, the vital part, the real substance. It is the power to discern the value of principle as compared with things; the real back of the seeming; the spiritual nature of the Kingdom.

Any phase of this understanding is a key, but understanding is the master key, which includes all the others and alone enables us to perceive and use them to unlock the Kingdom. We cannot find any better definition of the Kingdom and its keys than that of the great Teacher, Jesus of Nazareth, who first taught us the Kingdom and gave to humanity its keys.

The first key is "The Kingdom is within you." It is, therefore, a spiritual kingdom, administered by and subject to spiritual laws. The nature and resources of the spiritual kingdom are estimated by certain truths, the first being unity of being. You may call it intelligence, power, mind, spirit or God; but it is the all-inclusive, to which nothing can be added and of which there is no surplus.

Being is undivided. There may be countless personal expressions of being, but there is no divisibility. just as the physical body is one, yet it has a large number of members, such as hundreds of muscles, bones; also many individual points of expression, such as ten fingers, two hands, each maintaining its individual character, but taken altogether, making one body—unity.

The second key is the essential divinity of all men. Everything that lives has in it the potential elements of its source. A bucket of water dipped from the ocean has in it every quality of its source, save volume. It is not the ocean but is all ocean, plus the bucket. A man is part of the Universal Being as his finger is part of his hand. The capacity of the finger limits the amount

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of the bodily energy entering into it. The limitations of individuality give him the measure of his expression of the divine. But to recognize that essential divinity is the first step toward freedom and power.

The third key is "The Father and I Are One," or the inherent sonship of man. Whatever quality, principle or character that we can conceive as belonging to the Universal Being finds its embodiment in every intelligence. The life, power, health, harmony, abundance of the Absolute are potentially in each of us. We need but to get in line with the laws to make them operative and produce whatsoever we desire. Just as the knowledge of the laws and qualities of gases gives us the power to convert water to vapor or ice, and back again to water or vapor at will.

The fourth key is "Thy Kingdom come as thou wilt." Every advance in the physical, mental or spiritual has come as a result of knowing His laws and applying them. By studying the laws of displacement we make iron float. By studying the laws of resistance, we make heavy bodies fly in the air. By studying the laws of attraction and repulsion we make power flow through a wire. By studying the law of growth new civilization has been born. We leave old customs, creeds and precedents for new vision and service based on a better understanding of things.

In like manner, by studying the spiritual laws of the Inner Kingdom we obtain abundance, health, leadership, efficiency and all that we want life to express. Knowing and keeping the law causes the Kingdom to come, according to His Will.

Thus it is that scientific understanding of the truth makes us free from every limitation of ignorance, and ignorance is the cardinal sin. That which we term consciousness in its varying activities enables us to under-

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stand these laws and obey them. Consciousness, or the knowing, feeling and choosing self, functions or acts on three planes. First of all, when we came from the bosom of the Absolute Being we were pure spirit. Second, our experience in the long process of evolution has added certain contents, where we function as the unconscious soul, in instinct, intuition and dreams. Third, with our emergence into human life, we function as mind in a new and objective way.

Consciousness acts in an objective way upon material things, as we look out through the eye, and there rides back vibrations of color and form which the mind calls the mental image of a landscape. Or objective thinking may be largely inhibited and subjective or soul activity produced. Both of these in turn may be held more or less in abeyance so that the basic spiritual principle of the ego or self is exalted into an action called super-consciousness.

The outer or conscious mind takes all the experiences of life and the facts of nature, and by its power of inductive thinking leads into certain laws or principles. Thus we make iron float, heavy bodies fly in the air, power moved through a wire or through space. In unconscious mind, or soul activity, the limitless store of memories and experiences is tapped, and by its power of deductive thinking carries us forward by great strides into the world of wisdom.

But it is when understanding enables the spiritual side of the ego to function as a perceiving entity that the nature of the Kingdom within is revealed to us. This Kingdom is that universal spiritual substance called mind, or spirit, or God.

The ion is the final unit of scientific knowledge. Many of these ions are united in the higher unit called electrons. Many electrons make an atom. A large number

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of atoms go to make the molecule. Molecules are combined into what we call matter. This gives the creative process. It begins in consciousness, becomes a thought idea, attracts its own kind of ions, and by that process moves into material expression.

In the same way, everything arising in the human life has its beginning in man's consciousness of what the content of life is. His state of consciousness assumes the form of a mental ideal or image and as such is projected into the universal substance, out of which all things are created, where it attracts the material for its realization. A happy thought attracts all the elements of happiness to the thinker, but a happy thought cannot exist in the first place in an unhappy consciousness.

The law by which this creative work is achieved is called the law of attraction, which brings us to the fifth key: "Thou shalt Love." This law of attraction is composed of thought and love. Love gives the power to correlate with its object and bring forth into material expression the thing which started in consciousness. Love gives thought the dynamic power to move into the universal mind which is intelligence, power, harmony, substance and all that is, and to attract to itself those elements of the universal substance which clothes the thought and ideal with material expression.

Scientific understanding reveals God as the fundamental reality, recognizes the individual as part of the whole, the same in kind and quality as the whole. The use of this key of spiritual perception is the "iota's difference" between success and failure.

The sixth key, "Make the truth of the Kingdom flesh and blood in you as I have." A scientific understanding teaches us that back of every effect is a cause, and that if we follow the trail far enough, we shall find the great creative cause in universal mind and substance,

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and that the shorter the line of transmission of power, the less the waste of energy. Therefore, we must know the power and privilege of the Inner Kingdom itself, after which, said the great Teacher, "All things shall be added."

It follows, then, that thought is a creative thing, and that its power to create depends upon its continuity. In other words, the power to create depends upon the concentration of our thought upon that which we desire, and the refusal to allow to enter into our thinking any adverse or depressing or disturbing thoughts. We must make our mental toilet as carefully and as regularly as we do the physical one.

The kingdom can never be said to have come fully into our consciousness until it harmonizes every discordant fact of life, for one of the essential principles of the Inner Kingdom is that of harmony. To illustrate how to do this, use the following method:

Be perfectly still, physically, then mentally. Next, use a process of denial. Say to yourself, "In heaven there is no pain; there is no sickness; there is no lack; there is no fear; there is no weakness." Now follow it with the positive affirmation, "In harmony or Heaven there is perfect being; in Heaven there is perfect health; in Heaven there is perfect life; in Heaven there is perfect power; in Heaven there is perfect harmony." Then let your mind rest upon the fact that Heaven is the Inner Kingdom.

Scientific understanding unlocks for us the secrets of the Kingdom, for here, especially, is the great law of action and reaction operative. Every thought we hold, be it good or bad, reacts upon us of its kind. The law is universal. The thought of health steadily held reacts upon its holder. The thought of lack and want reacts as a state of poverty.

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One man and one nation holding the thought of autocratic dominion without regard to the rights of others, forgot this law, and one day the moral and physical universal God reacted upon them and crushed them. One man, the spokesman for a nation of free men, believed in the inherent right of self-expression and self-determination, kept on thinking and writing until the moral universe of God reacted upon him and his nation and thrust it before the world as the champion of human rights.

These six keys—and there may be others—are subject to the use of every living being. Failure to use them, or to use them rightly, comes from lack of understanding. Therefore a wise man of old said, "With all thy getting, get understanding." Understanding carries consciousness up to that plane of knowing where it sees the absolute and the relative, the real and the seeming, and functions on a plane where "the substance of things hoped for" is perceived as real. It likewise discovers every man's inherent right to these ultimate realities, and it reveals to us that spiritual reality moves out into material expression by laws as certain in their action as that of gravitation.

Understanding reveals to us the method by which every resource of the kingdom can be unlocked. Its first step is idealization, which is the construction of a mental idea of that which we want, until it is clearly in the mind.

The second step is visualization, by which that ideal is transferred to ourselves. At this point the great law of attraction comes into operation, that principle recognized in all nature as mimicry, or imitation, which gathers the like elements out of the unseen and moves it out into physical expression. The third step is Realization, by which that which exists in Absolute reality,

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comes into relative reality, assumes material form, which we can see, taste, and handle.

Three qualities are necessary to do this: The understanding to perceive the thing hoped for. The courage to command and dare. The faith and persistency to stick to it until it is done. With these three qualities one learns to speak and have it done; to command and have it stand fast and true.

Lesson Eleven.

PRINCIPLES AND METHODS

All Being, Life, Intelligence is One.

God is all there is—the totality.

This One is God, Mind, or Spirit.

He is the Absolute Reality.

Because He is, all else is.

Because He is the One life, everything that lives is partaker of His life.

Every rational living thing is the embodiment of the principles of Universal being.

Because man is made in the image of God, whatever of nature and character there is in the Infinite is potentially in man.

Because He is life, health, harmony, power and abundance, and because He lives out His life in man, therefore life, health and all else dwells in man.

The motif for all creation is expression.

The method of expression is growth.

Growth results from the exercise of three principles of action—nutrition, response to stimulus, and procreation.

All expression arises in consciousness, then becomes thought form or ideal which attracts out of the Universal its own kindred elements, and by a divinely implanted mimicry fashions it after the ideal.

Because there is but one mind, and every intelligence is partaker of that mind, it follows that the ego is inherently in possession of all the wisdom therein, and may draw upon it for whatsoever he may desire to express.

Thought is the creative force in God or man.

Principles and Methods

Thought allied with the desire to serve is clothed with dynamic power to correlate to itself the elements of its own kind. Hence "as a man thinketh in his heart so is he."

Every state and condition of life whether it be good or bad is the result of thought.

The way to change conditions is to change the thinking.

When the thought ideal is perfect, the material expression will readjust to it.

The thought of life, health, harmony, love, abundance held and fully realized in consciousness will replace death, sickness, discord, fear and poverty, with the results of right thinking.

Look within and know that the "I" is the central dynamic; that in its relation to the Absolute is the secret of genius for any kind of material expression or for self-mastery.

The Ego as well as the Absolute which expresses itself through the ego, does so by laws as definite as the law of gravitation.

All expression, whether it be material, mental or spiritual, follows laws which may be learned and kept. The greatest thing in the world is law. It never fails.

Study the law of expression, know it, and keep it and it will work with you, fail to keep it and it will work against you. Learn to live with the law and you will learn to love the law, and you will prove that "love is the fulfilling of the law."

The law is our schoolmaster to bring us to every attainment. Bondage is ignorance of the law, while freedom is in keeping with the law.

The law's highest achievement is when, as a schoolmaster, it brings us to Christ. For "the law of life in

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Christ Jesus makes us free from the law of sin and death."

The law of life in Him was daily living in conscious oneness with the Father. Thus He did His will, spoke His words and lived in His spirit of service. And He had power over all things.

If we know the law of the Absolute and keep it, we shall be able to know the laws of the relative and keep them, and we shall have the spiritual mastery over all our affairs. We shall find the end of the quest within ourselves.

MOTTOES FOR THE DAY

Because God is I am.

The Father and I are One.

Love is the fulfilling of the law.

I am complete in Him.

Thy kingdom come according to Thy will.

I am among you as one that serveth.

I believe in Love Almighty, maker of heaven on earth.

There is a spirit in me and the inspiration of the Almighty giveth me understanding.

Perfect love casteth out fear.

As thy days so shall thy strength be.

The Father of lights in whom is no variableness nor shadow of turning.

I love because the divine image in me is love.

I love the image of God in my fellows, therefore I shall not fear others.

I love the image of God in myself, therefore I shall not fear myself.

I am giving that image full expression in my life.

Because God lives in my life, I am now perfect health, and love, and peace, and abundance.

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*All things work together for me because I love God.
The Law of the Spirit of Life in Christ Jesus makes
me free from the Law of Sin and Death.
I trust Him whatever befalls me.
Give me this day my daily bread, clothing, work, rest,
true communion, sleep and refreshment.
Perfect trust brings perfect peace.
The joy of the Lord is my strength.
He opens all ways in which I should walk.
He closes all doors through which I should not pass.
I will walk confidently in the open road.
Thy rod and staff comfort me.
I will trust when I am afraid.
I will fix my eyes on Him.
I look unto Him for health, prosperity, salvation.
His goodness faileth never.
All power is given me in heaven and earth.
I will tell what wondrous things the Lord hath done.
The Spirit of the Lord goeth before me, making easy
my way.*

HOW TO USE THE SELF-TRAINING CARDS

Determine first whether you will have your thinking done for you, or whether you will think only the thought you will to think, or if you will think in harmony with the divine mind in you.

Determine whether you will depend on your own unaided powers or if you will get in line with the laws of the divine and let the Absolute work through you. --

The method here is to be carried out only by those who will know and keep the law, and then let the Indwelling Mind do the work. This is the secret of all great attainment.

The sentence is written at the top of each card and you are asked to keep it in the back of your mind not

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only while you read the card, but at all times when you sleep or wake.

Read slowly and carefully the card before you leave your room in the morning, and the last thing before you sleep at night. Do it at other times, but never miss these two seasons even if you have to wake up ten minutes sooner to find the time.

It is like the doctor's medicine, it will not have much effect unless you take it according to directions. Do this daily for a month and you will have results.

No one can hand you these things. They arise from within. The industry to apply them, the faith to believe in them, and the courage to command these divine forces will make the "impossible" both possible and actual.

Remember that the possession of these powers is bedded in obedience, and in the purpose to use them aright.

DESIRE earnestly and steadily. It gives form to your ideal.

BELIEVE that the thing desired is real. It arouses and sets in motion all the creative forces.

AFFIRM the reality of the thing desired. It calls the will into action to direct the creative powers to bring the unseen into expression.

HEALTH TRAINING CARD "The Indwelling Mind does the Work."

I Desire

- perfect, abounding, virile, contagious health.
- a body that is strong, vigorous, magnetic, active,
- organs that function normally and effectively,
- a brain that is always clear, keen, alert, active.
- nerves that are quiet, calm, effective, dependable.
- a splendid reserve force of physical energy.

Principles and Methods

I Believe

THAT THE ELEMENTS OF HEALTH
ABOUND IN ME,

- that I am one with the unspoilable health of the Absolute,
- that His health fills every cell of my body.
- that His perfect health is expressing itself in my body.
- that His constructive healing forces are at work in me.
- that I am being made into the image of perfect health.
- that every weakness is giving place to strength and vigor.
- that depression is being put to flight by cheerfulness.
- that I am now on the open road to health and happiness.

I Affirm

MY ONENESS WITH THE ABSOLUTE, PERFECT HEALTH.

- that I am identified with His life and all life.
- that I am made in the image of perfect health.
- that I clearly hold that perfect image as my right.
- that my inner creative forces are building after that image.
- that every day finds me stronger, healthier, and happier.
- that the INFINITE INTELLIGENCE in me works every moment.
- that I will think, talk and act perfect abounding health.
- THAT I AM NOW HEALTH, STRENGTH, AND ABUNDANT ENERGY.

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CHARACTER ANALYSIS TRAINING CARD

"The Indwelling Mind does the Work."

I Desire

- to have perfect self-knowledge.
- to know all the sources of power.
- to know the channels of power in me.
- to realize the unlimited resources.
- to reach the highest note of efficiency.
- to acquire the habit of leadership.
- to know the laws of success for me.
- to be a master that I may serve.

I Believe

- that my life is one with the Absolute.
- that in me is every element of completeness.
- that all power is available to me.
- that it is potentially within me.
- that it only awaits my command.
- that the thing I hope for is reality now.
- that my thought is creative and dynamic.
- that I am complete in myself.

I Affirm

- that every thought is affirmative and constructive.
- that I believe in the world, life, growth, in love.
- that my aim is definite, clear and perfect.
- that because I AM, I can and I will.
- that the Absolute forces of the universe work in me.
- that the motive of my life is to serve.
- that my success helps others to succeed.
- that to this end I hold for all fulfillment.
- that I am poised calm, restful, confident.
- that I am independent, courageous, positive.
- that I know that I am Supreme.

Principles and Methods

PSYCHO-ANALYSIS TRAINING CARD

"The Indwelling Mind does the Work."

I Desire

- to fully understand myself.
- to know the cause of troubling thoughts.
- to find the reason for unpleasant dreams.
- to know the origin of fears and anxieties
- to understand the cause of my failures.
- to expose the ground of my doubts.
- to eradicate the causes of worry.
- to root out all hesitation and timidity.
- to develop a wholesome consciousness.
- to have it filled with light and hope.
- to have high ideals and definite aims.
- to be positive, harmonious, cheerful.
- to realize and give forth health and success.

I Believe

- that all things arise in my state of consciousness.
- that wrong thinking is the root of all ills.
- that fear cannot exist where love reigns.
- that doubt cannot abide where faith is at home.
- that worry and anxiety are incompatible with trust.
- that the spirit in me must rule the body.
- that attention to the senses gives them dominance.
- that recognition of the spirit gives it mastery.
- that I can direct all states of consciousness.

I AFFIRM

- my belief in the unconditioned Absolute.
- my inherent oneness with that Absolute, in nature, purpose and spirit.
- that in my superconsciousness I contact the Absolute.
- that in my subconsciousness I utilize the powers of

The Finger of God

- that in my consciousness I direct the movements of the Absolute.
- that I dwell in conscious harmony with the Absolute.
- that I hold clearly in mind perfect ideals.
- that I visualize myself as perfect in the Absolute.
- that all my thoughts are positive and constructive.
- that all mental states are restful and healthful.
- that I am poised, calm, optimistic, cheerful.
- that I am health, peace, and abundance, as the normal state of my consciousness.

SELF-MASTERY TRAINING CARD. "The Indwelling Mind does the Work."

I DESIRE

- to be a self-master.
- to rule and direct myself.
- to control my thoughts.
- to direct the functions of my body.
- to hold my spiritual aspirations on the highest plane.
- to have absolute freedom to express the highest.
- to inspire the best and finest in my friends.
- to attract those who have self-control.
- to be immune to all that is undesirable.

I BELIEVE

- That I am the embodiment of the principles of Divine Being.
- that whatever is in Him is potentially in me.
- that every cell in my body is divinely filled, divinely contented, divinely satisfied, divinely peaceful.
- that my heart's desire comes from the divine.
- that I am doing His will.
- that my highest purpose is to serve the Absolute.

Principles and Methods

I AFFIRM

- that I am thoroughly normal.
- that I am consciously filled with health and strength.
- that I radiate health and happiness.
- that I am perfect harmony within and without.
- that I think only the highest and best thoughts.
- that I never borrow trouble, or other ills.
- that I am known as a self-controlled person.
- that I am temperate in all things.
- that I am *master* over myself and all my conditions.
- that I am master over every obstacle.
- that I can do anything I start to do.
- that I can realize all my desires.
- that I am filled with absolute divine determination.
- that I AM A SELF MASTER.

TRAINING CARD FOR THE MEMORY.

"The Indwelling Mind does the Work."

I DESIRE

- a perfect memory.
- that never forgets.
- that never hesitates.
- that is always ready with the desired fact.
- that recalls faces.
- that never forgets a name.
- that will hold securely
- and produce promptly
- any desired fact.

I BELIEVE

- that my memory is naturally perfect.
- that it never forgets any fact.
- that I can depend on it always.

The Finger of God

- that it holds ready all experiences
- that it will bring them forth.
- that it does so promptly on demand.

I AFFIRM

- that I never forget anything.
- that I remember everything.
- that the records are perfect.
- always ready on demand to produce.
- that I have perfect memory.
- that I can remember anything that I want to remember and can recall it any moment I need it.
- that the secret of memory is attention.
- that I note carefully anything that I want to remember.
- that every experience that I have ever had is at my call whenever I want it.
- that everything is bound by association.
- that memory holds the key of recall.
- THAT I NOW HAVE A PERFECT MEMORY.

BUSINESS MAN'S TRAINING CARD.

DYNAMIC PERSONAL EFFICIENCY.

"The Indwelling Mind does the Work."

I DESIRE

- to be one hundred per cent efficient.
- to express splendid ability and power.
- to have a keen, clear, wide awake, open mind.
- to think clearly, reason logically, constructively.
- to discriminate clearly between essentials and non-essentials.
- to demonstrate unimpeachable integrity and fidelity.

Principles and Methods

- to be magnanimous towards others and their achievements.
- to perceive and be guided by true values.
- to be able to speak and write clearly, convincingly, effectively.
- to have splendid analytical powers, clear judgment, sound common sense.
- to have a strong, prompt, exact, retentive, dependable memory.
- to be able to marshal all my forces at a moment's notice.

I BELIEVE

THAT ALL THESE QUALITIES ARE INHERENT IN ME.

- that I can command them into action whenever I will to do so.
- that I have the ability to market this dynamic efficiency.
- that I can inspire others with this power, effectiveness and ability.
- that I am a good mixer, harmonizer, a joy bringer, an optimist.

I AFFIRM

- that I have the potential elements of dynamic efficiency.
- that I can call forth all the forces I need for any task.
- that I am fidelity incarnate, and integrity in action.
- that I am accurate, dependable, correct in my judgment.
- that I have poise, reserve force, level-headedness.
- that I have a keen sense of proportion and relative values.

The Finger of God

- that I have absolute confidence to produce what I desire.
- that I have a deep powerful, abiding confidence in myself.
- that I can obtain and retain a correct perspective of any problem.
- THAT I AM NOW DYNAMIC EFFICIENCY, SUCCESS, ABUNDANCE.

PROSPERITY TRAINING CARD.

"The Indwelling Mind does the Work."

I DESIRE

- to realize all the abundance of good things.
- to call out in myself all the elements of success.
- to manifest outwardly what is potentially in me.
- to demonstrate all of which I am conscious.
- to know and keep the laws of prosperity.
- To make prosperity the normal expression of my life.
- to have abundance that I may use it abundantly.

I BELIEVE

- that abundance is primarily a state of consciousness.
- that as I realize abundance within it becomes real.
- that because I am at-one with all abundance I have only to find and keep the laws of expression.
- that I am the embodiment of the principles of Absolute Being.
- that because Absolute Being is I am.
- that because He is abundance I am prosperity.
- that because He is health, I am health.
- that because He is supreme, I am supreme master.

Principles and Methods

I AFFIRM

- that all abundance is now in me.
- that the power to call into expression is mine.
- that I can command prosperity and have it come to pass.
- that my every conscious thought is prosperous.
- that my outward appearance is prosperity.
- that my dress and manner is that of prosperity.
- that I am a magnet to draw prosperity to me.
- that I am centrifugal, exhaling prosperity.
- that I am prosperity incarnated and active.
- that prosperity is the dominant note of my consciousness.
- that I AM PROSPERITY, ABUNDANCE, PLENTY.

HEALTH TRAINING CARD

"The Indwelling Mind does the Work."

I DESIRE

- to realize perfect health.
- to realize the Unity of all life.
- to see myself in the image of Perfect Being.
- to realize that I am partaker of the divine nature.
- to contact the Absolute in conscious oneness.
- to manifest the character of the Absolute.
- to materialize the perfect health of the Absolute.
- to express divine harmony, health, peace and abundance.

I BELIEVE

- that I am one with the Absolute.
- that I live out my life in the Absolute.
- that the Absolute lives out His life in me.

The Finger of God.

- that my life is part of His life as my finger is part of my hand.
- that His health is in every part of my body.
- that His peace keeps my mind poised, calm and serene.
- that I am well, whole and complete in Him.

I AFFIRM

- that I hold the vision of His completeness steadily.
- that the creative forces in me build my body to the plan.
- that whether I wake or sleep, the Indwelling Mind works.
- that the Absolute is busy every moment making me well.
- that I will not strive but perfectly trust the Absolute.
- that His perfect health fills every part of my body.
- that His perfect peace fills every part of my mind, making me calm, serene, poised, cheerful, joyous and hopeful.
- that His perfect love fills every avenue of my spirit setting me free from fear, worry, anxiety and other ills.
- that I am now whole and complete in Him.
- that I will act and think and talk as one filled with all the fullness of God.

Lesson Twelve.

THE IMPERSONAL METHOD

Turn your thought away from material things to God and His perfect manifestation. Realize that God is all that there is. There is no lack and nothing left over. He is the totality.

"The seen things are temporal the unseen things are eternal." Realize that matter is temporary and passing, that spirit is changeless and eternal.

All that is is the result of the action of God. It arose in Infinite Consciousness, took on thought form and by the action of God became manifestation.

The order of all creative process is; God thought, called His idea by name, and it came into form, and it was good.

It is the nature of the Eternal Being to become that which he thinks, and calls by name.

Man is an idea in divine mind, which He called by name, and man came forth made in the image of God, partaker of the divine nature. He is the embodiment of the principles of Universal Being. Whatever is in God is potentially in man.

If man thinks the thoughts of God, all the creative forces of God are directed to become that which man thinks.

This is true prayer, the realization of God by right thinking, and following it man shall ask what he will and it shall be done.

If man thinks God's thoughts such as truth, peace, health and abundance, then he becomes the reflection of these.

The Finger of God

If he thinks fear thoughts, worry, sick, pain, poverty or other mortal thoughts, then he becomes the expression of them. Man can change every condition if he will change his thinking. Let us think the thoughts of God that we may perfectly reflect God.

Having freshened the mind with this meditation on the law and order of divine action, be still and know God.

Use the following forms until the spirit of them becomes your own. Add to the affirmations after each denial. You will soon develop a system of your own.

Use only the particular denials that apply to the case for which you are treating.

If for any reason you do not like to use denials, substitute for the denial the statement: THERE IS A CLAIM OF"—whatever the trouble may be. Then follow this with the affirmations. Picture out in your mind every affirmation as being now real.

The following is a table of correspondences between the body and its organs and those spiritual qualities which are perfect in Divine Mind.

THE HEAD—Capacity to know God.
BRAIN—Capacity of thinking.

HAIR—Capacity to discern God's ideas.

EYES—Capacity of Spiritual discernment.

EARS—Capacity to understand.

NOSE—Capacity of pursuing a train of thought.

TEETH—Capacity of analyzing and dissecting ideas.

GUMS—God's support of the power of above.

MOUTH—Capacity to rejoice, praise and respond.

TONGUE—Capacity of enjoyment.

PALATE AND TASTE—Capacity to appreciate God's ideas.

The Impersonal Method

TONSILS—Capacity of differentiating God's ideas.

VOICE—Capacity of transmitting God's ideas.

BREATHING—Power to receive and pass on God's idea—Inspiration.

NECK—Capacity to turn in thought to any of God's ideas.

LUNGS—Reflection of God as Life, enabling man to receive God's ideas.

HEART—Reflection of God as Love, which enables man to pass on the ideas and causes the circulation of the joy (blood).

LIVER—Reflection of God as Truth, which enables man to understand ideas.

STOMACH—Reflection of God as Intelligence, which enables man to hold the ideas before assimilating them.

KIDNEYS—Reflection of God as Spirit, which gives purity and holiness.

ABDOMEN—Reflection of God as Soul which gives wisdom and knowledge.

BONES—Reflection of God as Substance, which gives permanency.

MUSCLES—God's thought forces.

LEGS—Capacity for motion.

SKIN—God's loving protection for man.

NERVES—Channels for God's ideas.

ARTERIES—Avenues for God's life forces.

ORGANS—God's ideas.

SECRECTIONS—Spiritual forces of purity and wholeness.

MUCOUS SURFACES—Same as skin.

In order to understand this form of treatment you must get the Metaphysician's viewpoint, that is, the

The Finger of God

A physical body is merely a representation of the spiritual or real body.

Metaphysically, disease in any organ or part of the body results from the misuse of the capacities or powers represented by the different organs or parts.

For instance, BLINDNESS arises from lack of exercising spiritual perception. The eye reflecting God as perception, the light in whom is no darkness at all.

DEAFNESS arises from the lack of spiritual understanding, that quality of divine Mind by which all things are naked and open before him.

DIZZINESS—Failure to discern God everywhere. Lack of the balance of truth.

INSANITY—Failure to use the powers of right thinking.

LUNG TROUBLE—Failure to cultivate inspiration and hope.

HEART TROUBLE—Indulging in fear, worry, and apprehension of evil.

LIVER—Making no effort to find and know the truth.

STOMACH—Undigested mental and emotional ideas.

KIDNEYS—Lying, contention, impure thoughts, etc.

CONSTIPATION—Lack of practical operative knowledge.

NEURITIS—Hatred, lack of love, and kindred emotions.

PARALYSIS—Failure to know and use God's thought forces.

This is merely a hint of the principle. It explains many of the statements used in the sample treatments that follow.

The Impersonal Method

Begin the treatment by reading aloud the following general statements of truth:

"YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

To those leaning on the sustaining arm of the Infinite, today is big with blessings to all those with whom we come in contact.

STATEMENT OF BEING:

There is no life, truth, intelligence, nor substance in matter. All is infinite mind and its infinite manifestation, for God is All-in-all. Spirit is the real and eternal; matter is unreal and temporal. Spirit is immortal Truth; matter is mortal error. Spirit is God and man is His image and likeness. Therefore man is not material; he is spiritual. (Science & Health)

NO MORTAL MIND CAN HAVE ANY POWER TO HARM—there is only one mind, God, infinite Good, and man is made in the image and likeness of God, a perfect being, in a perfect world, governed by a perfect God; and man reflects divine wisdom, intelligence and knowledge, for when he speaks, God speaks by means of man, for man is consciousness, God's consciousness, and is as infinite as God; everywhere that God is, man is, for man is the reflection of God, and reflects God, individualizing infinite power of infinite love. (Rawson)

NO FALSE BELIEFS IN MATERIA MEDICA CAN HARM—Only God heals. The only thoughts are God's thoughts, and man is the compound idea of God, The true idea of Love, Life, Truth, Soul, Spirit, Mind, Substance, Intelligence, Principle, including all right ideas, and all around are thoughts of God, therefore nothing but good thoughts, God's thoughts, can touch man. (Rawson)

The Finger of God

THERE IS NO FEAR—Man has absolute trust in God, trust in good; there is nothing but good and man knows there is nothing but good. Man is absolutely fearless, confident, courageous, for man is consciousness, God's consciousness, as infinite as God, by means of which God thinks and knows, reflecting infinite life, infinite love, infinite truth, infinite wisdom; man is spiritual, perfect and holy.

MAN IS NEVER SICK—for man is spiritual and divine, reflecting God, individualizing the infinite power of infinite Love. Man is made in the image and likeness of God and is partaker of the divine nature, therefore man expresses infinite life, infinite love, infinite truth, infinite health.

MAN'S BODY CANNOT BE SICK—Man's body is the temple of God in which God dwells, filling it with His unspoilable health, keeping it clean and well and whole.

NO ORGAN OF THE BODY CAN BE DISEASED—Every organ and part of man's body is the expression of a divine idea in consciousness, through which God expresses His perfect thought. Every organ therefore functions actively, perfectly, spiritually and divinely.

(Now take up any organ or part of the body, and follow the suggested form of treatment. Always close your treatment with the closing form on the last page.)

THERE IS NO SICKNESS OR PAIN IN THE HEAD—Man's head represents the capacity to know God—the Christ consciousness by which man knows instantly everything that he ought to know, and man knows that all his thoughts are God's thoughts and they are perfect, spiritual and divine. Man's head is filled with divine ease and comfort.

The Impersonal Method

THERE IS NO MENTAL UNBALANCE OR INSANITY—Man's brain is the capacity of thinking, by which man thinks the truth, knows the truth, rejoices in the truth and is made free by the truth. Man has perfect perception of the value of ideas, perfect understanding of the balance of truth, perfect knowledge of the interrelation of ideas, therefore man has perfect initiative, power to start and carry out mental actions and to discriminate between the errors of mortal mind and the ideas of divine mind.

THERE IS NO DISEASE OF THE FACE—Man's face is the capacity of spiritual discernment, registering all joy and illumination and hope. Man's face is filled with ease and comfort and control giving man divine joy and satisfaction.

THERE IS NO WEAKNESS OF THE EYES—Man's eyes are the capacity of spiritual discernment, representing spiritual activities in perception by which infinite mind perceives all form and color, all harmony and perspective, giving man clear and definite images, and functioning perfectly, spiritually and divinely.

NO CATARRH OR OTHER DISCHARGES—All the mucous surfaces of man's body are part of God's loving protection, functioning actively, spiritually and divinely, governed by law and by order, filling man with all purity and holiness and satisfaction.

THERE IS NO TUBERCULOSIS—Man's lungs are the expression of divine activities in inspiration, breathing into man the spirit of life and power, filling man with divine health, giving him immunity from all germ invasion, from all contagion or infection, filling him with the unspoilable health of God.

The Finger of God

THERE IS NO DISEASE OR WEAKNESS OF THE HEART—Man's heart is the expression of spiritual activities, as Love, ever passing on God's ideas, causes the joy stream (blood) to radiate through the body, giving man infinite joy and satisfaction.

NO INACTIVITY OR DISEASE OF THE LIVER—Man's liver is the expression of spiritual activities in understanding, by which man knows the truth, and is filled with all comfort and freedom by the truth. Man's liver is always active, purifying the blood and filling the body with warmth and energy and comfort, functioning actively, spiritually and divinely.

THERE IS NO INDIGESTION—Man's food is the ideas of God that unfold to man; these ideas are spiritual, perfect and divine; man assimilates these ideas and groups them into glorious combinations which radiate out in infinite Mind, giving infinite beings joy and happiness.

THERE IS NO INDIGESTION NOR MAL-ASSIMILATION—Man's stomach is the expression of spiritual activities in intelligence, forming glorious combinations, radiating throughout divine beings, filling them with joy and satisfaction. Man's stomach digests perfectly, assimilates thoroughly, eliminates completely, functioning perfectly, spiritually and divinely, filling man with strength and comfort and ease.

THERE IS NO CONSTIPATION—Man's bowels are the expression of God's activities as soul, by which all God's ideas move in perfect sequence and order, passing on all God's ideas with ease and comfort and satisfaction. Man's bowels move freely, easily and perfectly.

The Impersonal Method

THERE IS NO CONSTIPATION—God's ideas unfold to man, are assimilated and digested, understood and grouped together into glorious combinations which radiate out in infinite Mind, giving infinite beings joy and happiness; love is the power that causes these ideas to circulate, and causes man to pass on God's ideas, and Love is the only power. Love is omnipotent and Love is God. Man's muscles are God's thought forces. God is the principle of all law and order, and man is governed by law and order. Everything works perfectly, works divinely, with absolute unfailing regularity and ease. (Rawson).

THERE IS NO DISEASE OF THE KIDNEYS—Man's kidneys are the expression of spiritual activities in purification and cleansing, giving all purity to the joy stream, and filling man with infinite ease and comfort. Man's kidneys function actively, spiritually and divinely.

NO NERVOUSNESS—Man's nerves are the channels of divine activity, through which divine ideas radiate through infinite being; man's nerves are spiritual, giving man joy and satisfaction, for all is spiritual, perfect and divine.

MAN'S BONES ARE NEVER DISEASED—Man's bones are the expression of divine activities as substance, giving man strength and permanency, and all of God's ideas are perfect, so that man's bones are well, and strong, and in perfect form and order.

NO RUPTURE—Man's muscles are God's thought forces, always in perfect place and order having absolute power and strength.

THERE IS NO ECZEMA—Man's skin cannot be diseased, for man's skin is God's loving protection for the individual, functioning actively, spiritually, divinely,

The Finger of God

always clean, pure, wholesome, giving man glorious comfort, ease and satisfaction.

NO PROLAPSIS—All man's organs are the reflection of God's ideas, and God's ideas are perfect, spiritual and divine, governed by law and order; all God's ideas are always in perfect order and position expressing perfect ease and divine satisfaction.

THERE IS NO EPILEPSY—Man's body is the temple of God, pure, and holy, filled with God's perfect health; Man's muscles are God's thought forces, always under divine control; Man's consciousness is God's consciousness, by means of which God thinks and knows, giving man perfect knowledge and perfect divine control of thoughts and movements.

NO FALSE GROWTH—Only growth in grace, growth in the knowledge of the truth, and Truth is God; man is made in the image of God, and reflects God, reflecting infinite power of infinite Love.

THERE IS NO CANCER—Man's body is the temple of God, pure and holy. No matter, all is spirit, the principle of all purity and holiness; everything works perfectly, divinely, with unfailing regularity.

THERE IS NO PARALYSIS—Man's muscles are God's thought forces. God's thoughts move in perfect divine order and sequence; all are under the control of mind; Man's mind is God's mind, by means of which God thinks and knows; man has perfect control of all the movements of God's ideas.

THERE IS NO RHEUMATISM—All the secretions of man's body and the blood, the joy streams, are pure, clean and wholesome, radiating throughout man's being, filling him with glorious freedom and ease and satisfaction.

The Impersonal Method

THERE IS NO MELANCHOLIA—God is the principle of all joy and gladness, in whom is no variableness or shadow of turning. Every good and perfect gift surrounds man, filling him with joy and gladness. The sons of God shout for joy.

THERE IS NO INJUSTICE—God is the principle of all justice. Man reflects God, reflecting justice, loves fair play, rejoices in the square deal, and manifests perfect divine justice.

THERE IS NO INHARMONY—God is the principle of all harmony and man reflects God. Man loves harmony, rejoices in harmony and makes all concessions for harmony, and man expresses all harmony in business, in social and domestic life.

THERE IS NO DECEIT—All is truth and honesty.

THERE IS NO HATRED—All is love.

THERE IS NO MALICE OR REVENGE—All is Charity.

THERE IS NO SIN—All is holiness.

THERE IS NO SICKNESS OR DISEASE—All is health and ease.

THERE IS NO DEATH—All is life eternal, for man is spiritual, perfect and divine

THERE IS NO POVERTY—No empty houses; no idle hands; no lack; God is the principle of all abundance. "The earth is the Lord's and the fullness thereof; the round world and they that dwell therein." "My God shall supply all your need according to His riches in glory in Christ Jesus", and "Hath blest us with all spiritual blessings in heavenly places in Christ," "able to do exceedingly, abundantly, above all we ask or think, according to the power that worketh in us." God's ideas are always in the right place. Man has in-

The Finger of God

stantly everything he needs, for everything is always in the right place in mind.

THERE ARE NO EMPTY SPACES—All is spiritual and perfect; there is perfect inter-communication between supply and demand, for God governs by law and order.

THERE ARE NO IDLE IDEAS IN MIND—All God's ideas are ministering to man so that man always has everything he needs. God is the principle of all knowledge and man has all knowledge. When man needs an idea he knows where to get it for God is the principle of all law and all order; Man is always passing on God's ideas for man knows where to pass them and there is perfect interchange of ideas.

THERE IS NO LOSS—God's ideas are always in the right place, and man has instantly everything he needs; nothing is ever out of place; everything is always in the right place in mind.

THERE IS NO DELAY—God's ideas unfold to man with perfect sequence. God is the principle of all law and order and man is governed by law and by order; God rules and God governs; there is no other power than God; Man is spiritual and divine; Man does perfect work, passing on God's ideas and grouping them together into glorious combinations which radiate out in infinite Mind, giving infinite beings joy and satisfaction. Love is the power that causes man to pass on God's ideas. Love is omnipotent, so that man is always in the right place at the right time, and man goes instantly from idea to idea. (Rawson).

THERE IS NO LACK OF SPIRITUAL DISCERNMENT—Man reflects God and has spiritual perception, spiritual discernment, spiritual understanding, and knows Truth; always thinking rightly, reflect-

The Impersonal Method

ing divine wisdom and divine intelligence. Man knows instantly everything that he needs; the demonstrations of Truth and Love are instantaneous because God works and not man.

THERE IS NO FALSEHOOD OR DECEIT—
Only ideas of Truth can be passed on by man, for man is God's consciousness, by means of which God thinks and knows. Man is spiritual and divine, doing perfect work, for when man works God works by means of man. Man is spiritual and perfect, for there is none but God and His infinite manifestation.

THERE IS NO MAL-PRACTICE—Man is surrounded by divine Love; the only thoughts are God's thoughts, which are good and true and holy.

THERE IS NO HYPNOTISM—God alone acts.

NO DECEITFUL THOUGHTS—All is truth.

NO TYRANNICAL OR JESUITICAL THOUGHTS—All is Love.

NO ANIMAL MAGNETISM—All is spiritual, the principle of good, the principle of all truth and holiness.

NO MENTAL ASSASSINATION—All is life eternal.

NO MALICE AGAINST THE TRUTH—Man loves Truth and knows Truth and rejoices in the Truth, for God is Truth; there is nothing but God, nothing but Truth, for God is Truth; God is Love and Love is ever active, and man is loving toward all.

THERE IS NO SELF-JUSTIFICATION—All is spirit.

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THERE IS NOTHING TO JUSTIFY—For all is spiritual; God rules and God governs.

THERE ARE NO EVIL BELIEFS—The only thoughts are God's thoughts and man is the compound idea of God, and all around are God's thoughts.

NO EVIL PASSIONS AND APPETITES—All is purity.

NO DEPRAVED WILL—The only will is God's will.

NO SELFISHNESS— Man thinks only of God and God's ideas.

THERE IS NO ENVY—All is peace and sympathy.

THERE IS NO PRIDE—All is humility and meekness and the knowledge of God. Man never thinks evil. Man thinks only of God and God's ideas.

(Use this closing form after every treatment and then sit in the silence for a short time.)

THESE STATEMENTS CANNOT BE REVERSED. THEY ARE STATEMENTS IN TRUTH.

MAN CANNOT RETROGRADE for man is divine, a perfect being in a perfect world, governed by a perfect God.

THERE IS NOTHING BUT GOD IN WHOM WE LIVE AND MOVE AND HAVE OUR BEING.

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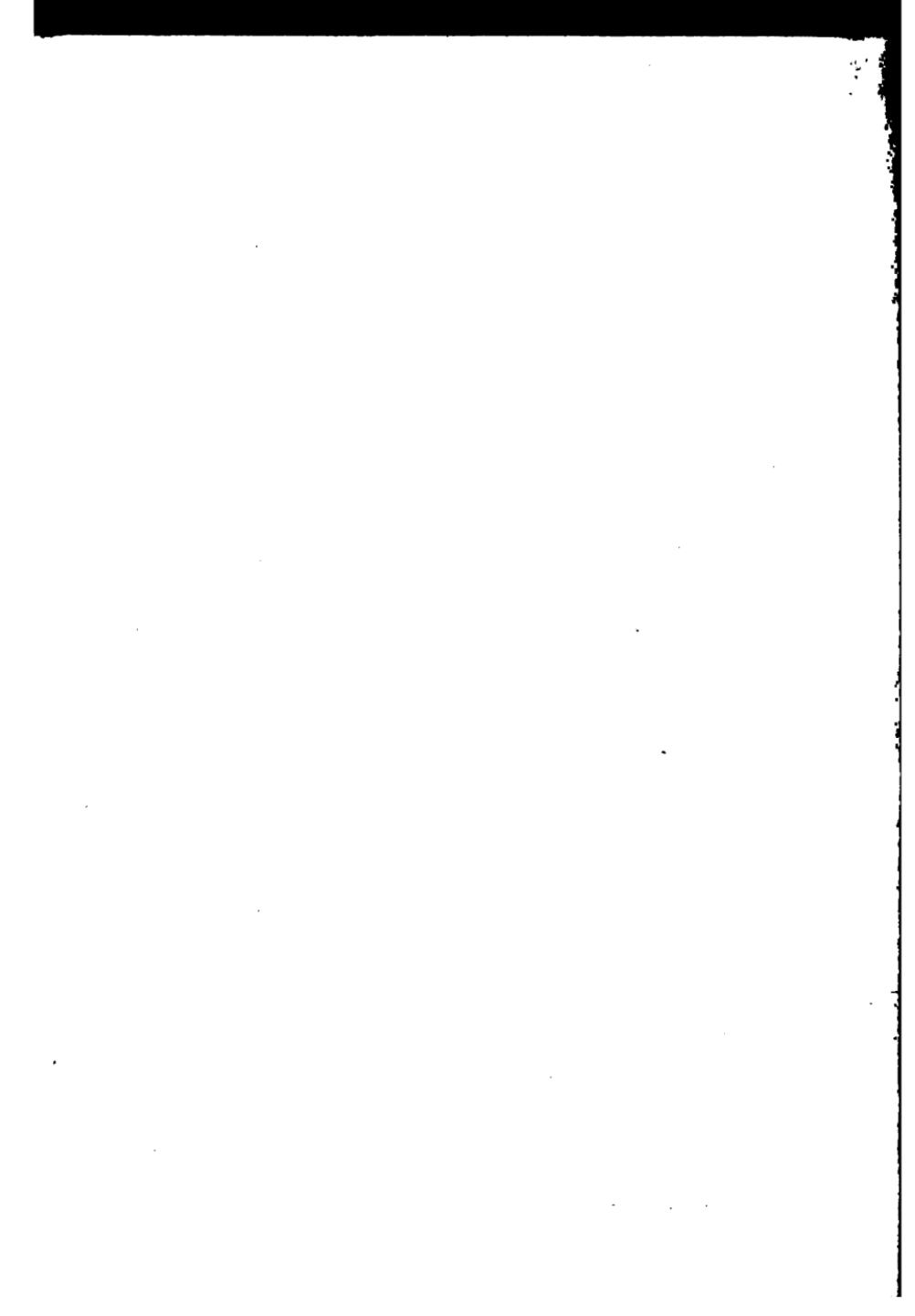
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